
THE
LONDON MAGAZINE,
ENLARGED AND IMPROVED.
FOR JULY, 1783.

TO THE PUBLIC.

Stet fortuna domus! VIRG.

IT has ever been a subject of universal complaint, that the taste of the Public is guided more by caprice than by judgement, and that the reputation of literary men is seldom of long duration.

The authors, whose writings have on one day been considered as the standard of taste, on the next have sunk into obscurity. Those whose conversation has been coveted as eagerly as their works have been perused, after a short reign very frequently have found themselves neglected, and their compositions forgotten.

These are truths which every individual must acknowledge, and these are changes to which every writer must be subject. Amid these fluctuations of public favour, however, THE LONDON MAGAZINE, which we are now to introduce to our readers under a new form, appears to have felt the effects of this fickleness, at least in a less degree than any other periodical publication. The taste of mankind may be regulated by capriciousness, and human genius may be subject to inequalities, yet the London Magazine has flourished, under the patronage of the friends to literature, for more than half a century.

In its infancy it was kindly cherished by men of letters, who ably promoted its success by their communications, and as it advanced to maturity it seemed to gain fresh vigour from the multitude of its competitors. These frequently adopted its plans, but, in the execution of them, as often failed. The emulation of these rivals was a spur to its improvement, and it has long held a conspicuous rank in the estimation of the Learned, and has been protected by the lovers of literature, who have given it the preference to contemporary publications.

In the present enlightened age the avenues to knowledge are so numerous, that we are become a nation of readers, and almost of authors; so that for several years past, the Proprietors have found themselves under the disagreeable necessity of contracting their designs, on account of the narrow limits prescribed by their price. A variety almost unbounded is requisite, in order to render a magazine worthy of public attention. We have, however, been obliged to withhold several ingenious communications, until we have lost the proper season for insertion.

It has always been our study, and our wish, to enlist men of genius under our banner; but we have not hitherto been able to treat them according to our wishes, or their desert.

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We have, therefore, from a thorough conviction of the necessity of such a step, at length determined to increase the price of our work, in order to enable us to enlarge our plan, and to secure the assistance of able and eminent writers, in order to render our publication A COMPLETE AND CONCISE HISTORY OF THE TIMES.

Such an HISTORY it should be the ambition of every Magazine to exhibit. It should include the debates of our national councils, and the progress of mathematical knowledge, philosophy, medicine, astronomy, literature, and the whole circle of the sciences. It should contain specimens of poetry, and miscellaneous papers, select as well as original, on every subject that can improve or entertain. To these should be added, a summary account of theatrical exhibitions and public amusements, with a transcript of state papers, a view of foreign transactions, and a faithful exhibition of material domestic incidents.

By the pursuit of such a plan, we would wish to render The London Magazine more worthy of public attention. The advertisement prefixed to our last number informed our readers, in general terms, of our intentions. We shall now lay before them an account of our future plan, at large; and are persuaded that a sufficient apology for the augmentation of our price will be found in the extensiveness of our designs, and that it will be superfluous to assign further reasons for such a measure, although it may have been deemed by many unnecessary, and by more hazardous.

Our WORK, though without the formality of apparent arrangement, will be divided into several departments. We shall enumerate them, in the order, in which they will generally appear, and give a short account of what we propose to offer our readers in each division. From such order, however, we desire it to be understood, that we shall hold ourselves at liberty to depart occasionally.

I. THE PARLIAMENTARY HISTORY.

THE Debates in both Houses of Parliament may be justly considered as intelligence of the highest importance. They are objects of national concern. To them, the first place, therefore, is assigned.

A relation of sentiments delivered in a public assembly, which prohibits every hearer from using a pen, can be rendered worthy of perusal only by the most rigid attention, and by the nicest exactness. The omission of an opinion may give the closest arguments an appearance of futility. The bias of party may debase the language of the opposite interest. Their sentiments may be degraded, and seem the offspring of the factious leader, rather than the dictates of the patriot.

To prevent these evils as much as possible, our Parliamentary Intelligence shall be collected from the best authorities. The sincere lover of his country, and the defender of its constitution, shall always meet with our warmest approbation. The opinions of every party, however, we shall deliver with equal truth and freedom. We are superior to prejudice, and are neither ministerial tools, nor promoters of faction.

II. PHILOSOPHY.

OUR Parliamentary History will be followed by Philosophical Papers.—As it is professedly our design to instruct, as well as to entertain the public, we should justly incur the imputation of ignorance, as well as of neglect, if we were to omit so important an object as the science of Natural Philosophy.

Our correspondence in this department will be found extensive, and we expect to gratify the curious with an early account of the various discoveries which are made in all parts of the world.

We shall avail ourselves of the *TRANSACTIONS* of the different societies established for the dissemination of knowledge in our own country; and shall select the most important papers from the memoirs of every foreign academy, and from the records of every university in Europe.

Among the various subjects of which we mean to treat will be included every species of mechanical combinations, whether remarkable for their utility or ingenuity, essays on natural history, and interesting chemical and electrical experiments.

By our choice of subjects, and by our mode of communicating them, we trust that our Philosophical Papers will appear an object of importance to men of science. At the same time, it is our hope to render them, by their clearness, sources of utility and entertainment to those who have been prevented from acquiring a deep insight into these subjects by other necessary avocations.

III. ASTRONOMY, MATHEMATICS, AND NAVIGATION.

AFTER our papers on subjects of Natural Philosophy, we shall lay before our readers an accurate account of astronomical and nautical discoveries, with treatises on the various branches of the mathematics.

A wide field is thus opened, and though there seldom arises a *HERSCHELL*, we hope to find matter to gratify the lovers of astronomy. To improvements in navigation we will carefully attend, and the numerous admirers of mathematical subjects will find in our essays entertainment blended with instruction.

In this department, as in the former, we shall enrich our work with extracts from foreign journals, as well as with accounts of the discoveries recorded in England. We shall select the most curious passages from every valuable book on scientific subjects, for the entertainment of our readers. So that, in these two divisions of *The London Magazine*, the public will find a complete view of the present state of science in Europe.

IV. MATHEMATICAL QUESTIONS.

THE next department of our work will be allotted to Mathematical Questions, in which useful subjects will be preferred to those which are abstruse.

If any gentleman, who pursues these subjects for pleasure or improvement, should favour us with answers, they will be inserted in a future number. To these correspondents clearness is recommended rather than difficulty.

If any question be transmitted to us, it must be accompanied with a resolution. It will otherwise, in all probability, be rejected; as to resolve every question which might be sent would employ too much of our time, even if we possessed abilities equal to a task so arduous. In this department, likewise, we shall most sedulously endeavour to avoid errors, and shall consider ingenuity, and neatness in composition, as the strongest pleas that can be advanced in favour of any solution.

The utility of such a collection can hardly be disputed, and one of the first mathematicians that this nation, or any other, has produced, asserts, that correspondencies of this nature have "contributed more to the study and improvement of the mathematics, than half the books which have been professedly written on the subject."

V. MEDICINE.

THIS division of our work will be employed, only occasionally, when any remarkable case in surgery, or any discovery in medicine, offers itself for insertion.

We wish that our labours should prove really beneficial to the community. The health of the body, as well as the improvement of the mental faculties, shall be considered by us as an object of consequence.

VI. MISCELLANEOUS PAPERS.

IN this department it is our wish to gain the attention of every reader, and to admit the communications of every correspondent, who displays ingenuity in his compositions, and writes on subjects that merit attention.

In the almost boundless variety of topics which crowd upon us in this division of our Magazine, we may particularize critical disquisitions, essays on points of taste, lives of eminent men, biographical, literary, and entertaining anecdotes of distinguished characters, improvements in agriculture, enquiries on subjects of antiquity, a detail of modern discoveries, and papers of amusement.

In these articles, which will be partly original, and partly selected from the works of celebrated authors in all languages, we shall attend more minutely to grammatical correctness, and to the various ornaments of style, than is usually supposed to be necessary in those compositions which are presented to the public, through the channel of a Magazine.

VII. POETRY.

IN the department allotted to Poetry, we do not promise a very plentiful harvest. It is our intention to raise our work in every respect above mediocrity. We shall, therefore, admit no poetical composition into our collection which does not possess some portion of merit;

“ For middling poets, or degrees in wit,

“ Nor men, nor gods, nor rubrick-posts admit,”

as our English Terence has admirably translated the well known adage of Horace.

VIII. THE LITERARY REVIEW.

IN our work, an account of new publications will fill an important department.

The union of the three species of criticism, which have been with great propriety intitled the Philosophical, the Historical or Explanatory, and the Corrective, seems to form the province of the reviewer.

In our account of Books we shall endeavour to point out the principles upon which good writing depends: we shall comment on the examples presented to our view, and examine whether by their excellencies they confirm and illustrate the rules of composition, which the decisive consent of the learned has established through successive ages; or whether their authors, by a deficiency in genius, taste, or judgement, have infringed the critical canons. Lastly, we shall think it incumbent on us, to point out, with a view to correction, the errors and inaccuracies which sometimes creep into the most polished writings.

Of these three departments, the last is infinitely the most disagreeable:

Hoc opus, hic labor est!

This is the post of drudgery; and unthankful is the employment, as well as laborious. In general, we shall not, in our articles, enter into minute details, and, in our choice of books, we shall select those from the mass of daily publications which are written on instructive and amusing subjects. Works of learning and taste, we shall examine with care and attention, but shall review no book merely because it is dull, or because it serves to display our talents for ridicule, and our abilities for correction. But all

all works of an immoral tendency, and those which may contribute to a false taste in composition, we shall treat with the asperity which they deserve.

Let it not, however, be expected, that we shall retail scandalous anecdotes, draw family pictures, or write the secret histories of living authors. Our pages shall never give pain to modest genius, or trespass on the circle of domestic happiness. We review the works of authors, and not their private conduct. We wish to cull flowers from every part of the gardens of literature and amusement, but it shall be our endeavour to select those only which are without thorns for the acceptance of our readers.

IX. THE ENGLISH THEATRE, AND REGISTER OF PUBLIC ENTERTAINMENTS.

AFTER our Literary Review, we shall give a summary account of the state of the theatres. In this department will be given a short account of every new theatrical performance, with the prologue, epilogue, songs, and other appendages, interspersed with occasional strictures on the merits of managers and performers.

We shall sometimes also add a short view of the other public amusements, in the number and variety of which our metropolis exceeds, perhaps, every city in Europe.

X. MONTHLY CHRONOLOGY.

FOREIGN transactions and domestic incidents should be related without bias, and with the nicest accuracy. This is always expected, frequently promised, and seldom performed.

We shall endeavour to avoid contradictions and false accounts; and shall insert no relation of events which appears to want the sanction of authority, or to be distorted by prejudice; and, in collecting and arranging these materials, we shall be less liable to mistakes than those from whose accounts we draw them, as we shall avail ourselves of their own recantations.

We wish our Magazine to be considered, not merely as a repository of the day, but as a faithful register of news, births, deaths, marriages, preferments, stocks, bankruptcies, &c. for the consultation and advantage of posterity; and when viewed in this rational light, there will be found few books in any library of more real service and entertainment, than a series of *The London Magazine*.

The insertion of prints has, of late years, been considered as forming a necessary part of the plan of a Magazine. Such a custom is surely "more honoured in the breach, than the observance." We hope to prove ourselves superior to such paltry decorations. Should any subject, however, appear of sufficient importance to merit the notice of the publick, we intend to present our readers with an engraving, by the hand of a master, which shall reflect credit on our publication.

It now only remains for us to give a general invitation to correspondents. We shall be happy to allow a place to any ingenious composition: we shall attend to hints for the improvement of our plan, and adopt them with gratitude, if worthy approbation.

Such are our designs. Some of our departments are original, and peculiar to ourselves. The public, however, will judge of the care and skill with which our plan has been formed, and will decide on the ability with which it shall be executed. Our success, we know, will depend upon our merit.

THE PARLIAMENTARY HISTORY.

THE division on Lord John Cavendish's motion, on the 21st, produced the effect that was proposed by it. It forced the Earl of Shelburne from the helm; and his colleagues shared his fate. The seals of office were not immediately resigned in form: but they were only held, for the purpose of preventing an entire cessation of public business, till a new administration should be formed. In the interval the struggles for power were directed with a violence that did little credit to the competitors. But there was something that gave the judicious and disinterested part of the nation more disgust than the violence of competition. They saw so much hypocrisy under the disguise of patriotism; such selfishness in principle, such duplicity in conduct among the great leaders of the COALITION, that they grew sick of professions; and having discovered so many of the orators, whose tongues dropped manna, to be false and hollow in some things, were ready to suspect that they were so in all, and deserved, instead of public confidence, public detestation.

When Mr. Duncombe (the member for the county) presented, on the 24th of February, the Yorkshire petition to the House, for a more equal representation in parliament, he bestowed some high compliments on Mr. Pitt for the zeal he had manifested in effecting a reform, and at the same time censured Lord North for a contrary disposition; adding, that it would be with reluctance that he should support an administration of which that noble lord should form a part. This called up his lordship's *new* friend Mr. Burke, who declared that Lord North had not said,

that he was an enemy to reformation; but to any alteration in the constitution of this country. Sir William Stanhope expressed his surprise at seeing Mr. Burke stand up the advocate of a man whom he himself had more than once averred in that House to be a very fit object for impeachment: yea, against whom he once went so far as to declare that he had in his pocket an impeachment ready drawn, and that if the House was prepared to execute it he was prepared to bring it forward. Mr. Duncombe said that he had not expressed himself sufficiently strong and decisive: instead, therefore, of saying that he should reluctantly support an administration that admitted Lord North to a share in it, that he would positively aver that he never would support it at all. He judged of the man by his measures; and concluded that the past were only so many wretched earnestness of the future.

The petition (together with another to the same purport by the corporation of York, presented by Sir Charles Turner) was brought up, read, and ordered to lie upon the table.

On February 28, Sir George Yonge (the Secretary at War) stated that 1,300,000*l.* having been already voted on estimates for the extraordinary of the army, there still remained 1,616,000*l.* This, he said, was a considerable sum; but he had the pleasure to inform the committee that it was less by 800,000*l.* than the estimates for the same service in the year 1781. He moved for 1,616,000*l.* and the motion passed the House without any debate.

The same day the Chancellor of the Exchequer moved that the House should resolve itself into a Committee of Ways and
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and Means, in which he further moved that a sum not exceeding one million sterling be raised on Exchequer bills to be redeemed out of the first aids granted to his Majesty for the year 1784. The motion passed without opposition. After the House was resumed, the Chancellor of the Exchequer brought in his bill for abolishing certain sinecure and patent places in the Customs, and for making compensation for those who might suffer by the abolition of such places. Mr. Burke expressed his disapprobation of the bill, but deferred opposition to it till the second reading of it, when a debate on its merits would of course take place. He offered, however, one reason that led him to dislike the reformation it pretended to effect. He thought it would destroy those counterbalances which every state ought to have within itself against the preponderancy of any particular branch of government. — An order was made for the printing of the bill, and that it should be read a second time on the Monday fortnight.

March 3d, The Secretary at War moved that estimates for the ordinary expences of the army should be referred to a Committee of Supply. Mr. David Hartley opposed the motion as far as related to the estimates of the German troops; and insisted on dividing the House in order to take the sense of the members. On a division Mr. Hartley found a majority of 175 against him, and in favour of the original motion.

The House then went into a Committee of Supply, and the Secretary at War stated the different descriptions of corps in the army, and the sums necessary for their subsistence for 121 days; but stating the whole year's pay for the Germans (which Mr. Hartley, and nine other members disapproved of) dating for the whole army from the 24th of December last. He said the number of men voted for the land-service last year amounted to 186,220; but as the independent companies which had been ordered to be raised in 1780 had not been compleated, they had been taken off the establishment, by which reduction there would be fewer men by nine or ten thousand to provide for this

year than there were the last year; but as four regiments had been lent by Ireland to England, and which were put on the English establishment, the saving would be for the present year of the pay of between five and six thousand men.

The several resolutions respecting the army estimates were agreed to; but on the second reading of the resolutions on the following day (March 4) Sir P. J. Clerke expressed dissatisfaction at the idea of putting officers of the American corps on the establishment. This (he said) would give them, not only half-pay, but rank in the army, to the prejudice of many of our own officers who deserved well of the public; and possibly we should soon hear of a Major-General Simcoe, though that gentleman hath at present no rank in England.

Mr. George Onslow opposed the resolution which gave establishment and rank to the Provincial corps, and divided the House on a motion he made, which was seconded by Sir Cecil Wray, for re-committing the resolution, when the numbers stood, Ayes 37. Noes 76.

March 5. The bill for securing to Ireland the exclusive right of legislature and judicature, after a slight amendment proposed by Lord Beauchamp, was agreed to. By this bill England renounces all jurisdiction over Ireland for ever.

The next day Mr. Powys made his promised motion respecting the grant of pensions to the following effect — that “Whereas his Majesty hath from his paternal regard to the welfare of his people, and his desire to avoid imposing any new burthens on the public, been graciously pleased to suppress the several offices mentioned in his Majesty's message to this House in the last session of parliament, and has likewise given his royal assent to an act for carrying the said most gracious design into execution, and for regulating the granting of pensions, and preventing all excesses therein; this House trusts that some economical moderation will be adhered to in respect to any pension his Majesty may be advised to grant

antecedent

antecedent to the 5th of April next, as by the said act is henceforth strictly and absolutely prescribed." The honourable mover spoke very disrespectfully of Lord Shelburne, but launched out into a warm panygeric on the splendid abilities and superior virtues of Mr. Pitt. Then he entered on the immediate object of his motion, he observed that there was one pension lately granted to which he had no objection; it was that of the Lord Chancellor; and it was his opinion that a clause in favour of the person who should fill that high office ought to have been inserted in the act passed last year. There was a clause in that act, leaving a power in the crown to give pensions beyond the extent specified to such persons as had been employed in embassies to foreign courts. He was afraid that some abuses would arise from this clause; to prevent them as much as possible, and at the same time to take the sense of the House on that question, whether the spirit of the act was binding now, though according to the letter it was not to commence till the 5th of April next, was the principal end he had in view in moving for an address to his Majesty. He was seconded by Mr. Martyn.

Mr. Pitt thought that the spirit and letter of the act was the same. The period in which it was to take effect was expressly limited; and the crown ought not to be deprived of its power of granting pensions till that period should arrive. He justified the pensions that had been granted, and as he wished that every part of his conduct as a minister should be fully understood by the House, he proceeded to lay before them a history of every pension that had been granted since he had been in office. The first, he said, was a pension of 2000*l.* a-year to Sir Joseph Yorke, who had spent thirty years of his life in foreign embassy. Two other pensions, one of 700*l.* and the other of 500*l.* a-year, had been granted to two clerks in the Treasury, who long and faithfully served the public, but were superannuated. Another pension of 350*l.* a-year was granted to Mr. Morgan, who went out secretary

to Sir Guy Carleton, and he believed it had been promised him before he went out. This in reality was not more than 300*l.* and was therefore within the letter, as well as the spirit, of the act; as was another of 200*l.* a-year to a clerk who had been taken from the Tax-Office to the Treasury, and who in a change of ministers might lose his latter situation, without being restored to the former. The pension of 2000*l.* a-year to Lord Grantham, who had for eight years been our ambassador to Spain, was in consequence of the royal promise; but this pension is to cease when that noble lord should be provided for by a place of equal value under the crown.

Mr. Fox supported the motion. He said the Chancellor's pension ought undoubtedly to be totally out of the question, for it stood on grounds very different from those of ambassadors to foreign courts. A Chancellor ought to be liberally recompensed by the state, for quitting a lucrative profession for an office only tenable at the royal pleasure. When he moved for the clause relative to persons employed in embassies abroad, he had not in view such men as Lord Grantham—men in easy or affluent circumstances; but merely those persons of talents who having been taken from their friends and profession, and having long served in other countries, would find themselves destitute when recalled; and the crown restrained from making a decent provision for them. After some slight alterations, and some uninteresting conversation, chiefly personal, the address was agreed to.

When the House met March 7th, Lord Ludlow informed the members that the address had been presented to his Majesty, and was most graciously received; and that his Majesty had ordered him to assure the House that their request should be complied with.

The main subject of debate this day was the bill for establishing provisional regulations for an intercourse with America.

Mr. Eden objected to it, as it would introduce a total revolution in our commercial system that threatened to overturn it. He said it would effect the

Navigation

Navigation act which had been lately adopted, and made a part of the law of Ireland. This bill virtually repealed it. The two legislators ought therefore to have prevented its having this effect, by going hand in hand in all regulations of trade and intercourse with America. But this was not his only objection. The American States lay so contiguous to our West India Islands, and this bill giving the Americans leave to trade with them, there was no shadow of doubt but they would supply them with provisions from the Continent of America, to the utter ruin of the provision trade of Ireland, which supplies the British West Indies. The next evil to be feared from the bill, would be our loss of the carrying trade. He apprehended also a detriment to the sugar refinery of this country. The Americans, being permitted to carry the raw sugars to manufacture in their own country, would be able to undersell us in every market. He thought the hat trade would also receive a very great injury from the bill. The provisional treaty had given them the fur of a great part of Canada; and as the materials were at their very door, they could manufacture them cheaper, and would probably monopolize that branch of business in the West-India Islands. He mentioned another objection to the bill, which weighed with him more than any of the others which he had produced: the Americans on their return from our ports might export our manufacturing tools; and our artificers emigrating at the same time, we should run the risque of losing our manufactures. This would be a stroke which the commerce of this nation could not possibly survive. On the whole, he considered the bill as of a very dangerous tendency. It placed the United States on the footing of the most favoured country, without securing a reciprocal advantage. The advantage at present was all of one side; and of a side too where so much generosity was totally undeserved! perhaps in time we should see our error, and be drawn to the disagreeable and dangerous necessity of repealing what we were now going to enact.

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Sir Grey Cooper and Mr. Pitt thought the bill ought to be referred to the committee, where objectionable clauses might be amended. The latter wished that we might meet with a reciprocity of advantage from the Americans: but he would not flatter himself or others with too sanguine expectations of it.

Mr. Burke arraigned the ministers for neglect in settling the terms of commerce at the time that the negotiation was carrying on at Paris; he went over the terms of the peace, and reprobated them afresh. However, considering the necessity of the times, he would support the principle of the bill, though he disliked some of the clauses: nor did he apprehend that such evils would result from it as Mr. Eden was fearful of. Mr. Fox concurred in sentiments with his friend, and the bill was ordered to a committee, where the most exceptionable parts might be expunged or rectified.

In the same House March 11th, Lord Newhaven rose, as he said, for the third time to call the attention of the members to the treaty with America. He wished to know if Congress had used their influence, as stipulated in that treaty, or were likely to use it, in behalf of the Loyalists. In order to come at the desired information, he moved for a copy of the last dispatches received from Sir Guy Carleton: and was seconded by Mr. Rosewarne.

The Chancellor of the Exchequer said, that the dispatches contained no information on the subject, for when they were sent off the Preliminaries of Peace had not reached America. Lord Newhaven was not satisfied with this declaration, but insisted on taking the sense of the House. On a division there appeared for the motion 2; against it 80.

When the report from the committee of Supply on the Ordnance estimates was brought up, Mr. Rosewarne objected to it, principally on account of the sum of between 4 and 500,000l. appropriated in the estimates to the completion of the fortifications at Portsmouth. He said, if the peace can be defended at all, it must be on the supposition of our finances being in a ruined state.

state. And yet the present reduction of expence is very small; and the military establishments are such as can only be supported by a flourishing empire.

Sir Cecil Wray observed that the estimates for the Ordnance for the present year exceed those of 1763 by upwards of 112,000*l*. The number of troops belonging to the artillery was to be double to what it was in 1763; and this too at a time when we have fewer dominions to defend! He moved for the recommitment of the report.

Mr. Steele accounted for the difference between the estimates of this year, and those of 1763, by observing very pertinently, that Nova Scotia lying now at what may be called the door of an enemy's country, fortifications which would have been needless at the conclusion of the last war, became, through a change of times and circumstances, absolutely necessary at present. As to the lands, on which fresh works were to be erected at Portsmouth, the estimate included every thing, the purchase money as well as the expence of building the fortifications.

The question for the recommitment of the report was negatived without a division; and the House agreed to it without any further debate.

March 12th. Sir Henry Fletcher brought up the report of the committee to whom the East-India Company's petition had been referred, which having been read a first and a second time, Sir Henry observed, that as the administration was not adjusted and settled, he would move that the report do lie on the table. At the same time he thought it necessary to state that if the report were not taken into consideration, and some resolution formed upon it, before the 1st of April the whole circulation of the company, about the sum of between 3 and 400,000*l*, would be stopped. He hoped that as soon as a new administration was formed, they would not delay taking it into consideration; but submit it as soon as possible to the House.

General Smith said that the urgency and importance of the East-India affairs was such, that it would force itself on the attention of the House, in spite of all attempts to thrust it back. He waited for the arrangement of a new administration; and insisted that the subject now proposed to the attention of the House was of sufficient magnitude to demand the earliest and most particular deliberation.

Mr. Burke considered the matter as of the last importance to this country. The interest of the company is so interwoven with the interest of the public, that they will be mutually affected by each other's prosperity or distress. But at the same time that the distresses of the company deserved relief, there was as great a call for the reformation of abuses. The Company had shown in the face of parliament at the very time that parliament had been engaged in applying remedies to check the progress of those evils which had long lessened their credit, and threatened the total ruin of their interests. [He here alluded to the Company's refusing to acquiesce in the recal of Mr. Hallings, and their insisting on maintaining a right of controul over their servants in India.] He considered this part of their conduct as audacious in the highest degree, and meriting the severest correction. His having been a member of the committee which had taken the affairs of the company into particular consideration, added to his general observations on the same subject for near twenty years, gave him confidence when he spoke on it; for he knew he spoke from the best information as well as the steadiest and calmest conviction.

The report was ordered to lie on the table; and Sir Henry Fletcher moved that it should be printed; which was agreed to without opposition.

The same day, the American trade bill was resumed; and Mr. Orde the chairman, was, after a number of observations of little consequence from different sides of the House, directed to report progress, and ask leave to sit again.

AN ESSAY ON THE ORIGIN AND PROGRESS OF NATURAL PHILOSOPHY.

NATURAL Philosophy is a science that relates to those appearances which are observed in the mutations to which inanimate bodies are subject. Its extent and utility are so great that it cannot be doubted but that it has existed almost as early as the human race itself. The conveniences, or more properly speaking, the necessities of life demand an exertion of the arts, and all the arts are dependent either on mechanics or chemistry. It would, therefore, be a fruitless attempt to endeavour to ascertain the inventors of many of the arts, and the correspondent practical knowledge which must accompany them. We shall not, therefore, enter into the obscure enquiry, whether the Assyrians, Chaldeans, and Egyptians were ever in possession of any considerable share of philosophic science, or whether those mysteries which were concealed from the vulgar eye by hieroglyphics, were in reality things whose loss is at all to be deplored. But, halting over those ages which remote antiquity or their rudeness has made inaccessible to our researches, we shall endeavour to trace the rational philosophy, that is to say, the union of theory with experiment, from its dawn to the flourishing state it now possesses in all the nations of cultivated Europe.

Among the philosophers of ancient Greece and Rome, whose opinions and doctrines are to be found in the writings of Diogenes Laertius, Plutarch, and others, we find many instances of great genius and penetration, accompanied with the most admirable industry. There are very few of the modern metaphysical doctrines respecting cosmology which have so much awakened the public attention during the last century, but may be found among those of the Greek and Italian schools; and from the vestiges of solid science which appears, though disguised, either in the narration, or from other causes, there is reason to presume, that if the liberty of Greece had lasted, the true philosophy would have appeared up-

wards of two thousand years before the establishment of the English Royal Society, which, without any national partiality, may be regarded as the time of its unequivocal disclosure.

It seems to be even a reflection on the human understanding, that the experience of many ages have been necessary to convince mankind that they are incapable of walking without support in the path which leads to the investigation of nature. In proportion as we trust to our powers of reasoning we find ourselves bewildered, and the best constructed set of inferences respecting natural phenomena cannot be depended upon till the deduction is rendered authentic by the sanction of experiment. A want of the proper consideration of this has long induced mankind to receive fallacious systems whose complicated structure, and apparent agreement of parts seemed too great to be the mere produce of fancy. Discoveries can only be made by reasoning from the effect to the cause, but it is more flattering to the imagination to assume a cause, and behold the vast variety of effects which a fruitful brain may affix to it.

The progress of science has been retarded likewise by the indolence of the many who are ready to admit facts without sufficient evidence. It is but the other day that the history of the tarantula, and the power of music in curing the effects of its bite, was believed, and many ingenious theories invented for explaining the appearance. The ancients seem to have been much more desirous of amassing facts, than examining them, and it appears to have been a thing of more consequence with them to give a plausible reason for an event, than to be assured that it really came to pass.

It is not, on these accounts, so much to be wondered at, that the ancients not being arrived at the possession of those requisites which are essential to the true method of philosophising, should place the most valuable opinions

in the same rank with those which are now known to be unworthy of notice. Thus *Plutarch de placitis philosophorum*, lib. 3. cap. 13. gives an obscure account of the opinions of Philolaüs, Heraclides, and Ecphantus, from which it is probable that those philosophers were acquainted with the true system of the world. Copernicus, in his preface to his celebrated work *De Revolutionibus orbium cælestium*, quotes the passage and another of the like nature from Cicero; but it seems rather strange that he should have overlooked another passage in Plutarch's imperfect treatise *De facie in orbe Lunæ*, in which the theory of gravity is very clearly expressed. As the passage is curious, a translation may be acceptable:

"But the moon is prevented from falling by the violence of the motion by which she revolves, upon the same principle that stones or other weights are kept from dropping out of a sling by the swiftness of their motion while they are whirled about. For every body will be carried according to its natural motion if not prevented by some intervening cause. The moon, therefore, does not move according to the action of her weight because her tendency is overcome by the violence of the circular motion."

Thales of Miletus is regarded as the founder of the Ionic school of philosophers. Most of the opinions which are recorded of this great man are such as do him great credit. By travelling into Crete, Phenicia, and lastly Egypt, which was then the residence of the best geometers, he acquired all the knowledge which those times possessed, and is said to have made very considerable discoveries. He is affirmed to be the first who gave any rational account of the cause of eclipses, and even proceeded so far as to foretell them. The successors of Thales attended chiefly to the study of nature till the time of Socrates.

Socrates, according to Cicero, was the first who called the attention of philosophers from the heavens, and fixed it upon the study of morality. An intimate acquaintance with the sciences of the age he lived in, shewed this ex-

cellent man how little they contributed to the advantage of mankind when compared with the knowledge and practice of those duties which become the man and the citizen. Without entirely neglecting them, he exerted his endeavours to make his scholars more worthy of esteem than admiration. It is a blot both on his character and that of his contemporaries, that he found it necessary to have recourse to artifice, in order to procure that respect and attention which his upright life and easy conversation deserved. It was not enough that Socrates was the first of moral philosophers, but supernatural communications were pretended to. He affirmed he had a demon, or familiar spirit, that directed him to good, and taught him to avoid evil.

While philosophy was chiefly conversant among natural things the minds of men appear to have been calm, and the common study of nature seemed rather to unite than divide them. But the study of morality soon created divisions. We can much more readily allow the superiority in learning than in morality. An acknowledged pre-eminence in virtue either creates a laudable emulation, or the most rancorous envy. The example and precepts of the divine Socrates produced both these effects. Many of his fellow-citizens became more virtuous, but those who beheld him without amendment saw with anxiety, that his conduct was a continual reproach to their own. They became his enemies, and as the offender is always more implacable than the injured person, their hatred was not satiated but with his life. He was accused of subverting the religion of his country, and condemned to drink poison.

Immediately upon the death of Socrates, the Grecian school became divided into parties. It has been a difficulty in all ages to determine the origin of moral obligation, and the world is not yet agreed upon the subject. Indeed the question itself has so many complicated relations, and supposes such a considerable knowledge of metaphysical habitudes, that it is not at all to be wondered, that both the ancients and moderns have found it very perplexing.

plexing. The natural consequence, therefore, of the discussion of points of this nature, was a diversity of opinions and a variety of subtle and endless disputes. Yet this cannot with propriety be urged against Plato.

During the time of the establishment of the Grecian school, under Thales and his successors, the wise Samian Pythagoras became famous in Italy. This philosopher was one of the most accomplished men of his time. He spent a considerable time among the Egyptians, and travelled over many parts of the East. There is great reason to think that the knowledge of the true system of the world, of which there are many proofs among his disciples, was obtained by him among the orientals. His opinions respecting the physical causes of things were singular and mysterious. He sought for these causes among the relations of number and the symmetry of figures. The five regular solids were held by him to partake of something of a divine nature, and the harmony by which the spheres were supposed to be governed is among his inventions. His doctrine of the metempsychosis was probably one of the acquisitions he made in the east, where it is held even to this day.

Heraclitus, Democritus, Pyrrho, and Epicurus, are the chief philosophers of the Italian school who have established sects. Very little is recorded of the first of these four, except that he was a misanthrope. Democritus possessed a mind equal to the greatest undertakings, and his industry was adequate to his extreme desire of acquiring knowledge. Skilled in the pursuits of men both from travel and his natural penetration, he regarded those pursuits as futile and beneath the notice of a philosopher. But this did not render him a misanthrope like Heraclitus. A strong sense of the ridiculous accompanied his method of estimating things. The occasions for exercising this talent were not a few, and the habit of derision increased so much that his countrymen are said to have written to Hippocrates requesting his assistance to cure the insanity of Democritus. Plato, and most of the other philosophers before De-

mocritus, maintained the existence of a plenum in nature. Democritus asserted, that matter consists of self-existent, eternal, incorruptible, and impenetrable atoms or indivisible particles, of which extension and figure are the essential properties. He likewise asserts a vacuum. Cicero and Plutarch both affirm that Epicurus derived his opinions from Democritus, and the former author charges Epicurus with a want of integrity and candour in concealing the obligation.

The same variety of opinions which divided the Grecian school after the death of Socrates, appeared likewise among the successors of Democritus. The Pythagoreans, however, do not appear to have neglected the cultivation of that natural knowledge the first principles of which were established by the founder of their sect; though the greater abilities of Pyrrho and Epicurus when compared with Theodorus and Aristippus, followers of Socrates, enabled the former to spread their opinions with greater success. From Pyrrho arose the sceptics. The candour and hesitation of Democritus, who was more desirous of enquiring than dogmatizing, was imitated by Pyrrho, but with this difference, that he chose to affirm nothing, and even to deny the existence or possibility of certainty. He asserted that all things were indifferent, life or death, pleasure or pain, virtue or vice. And for these opinions, so obviously productive of the greatest mischiefs to society, his country raised him to the honour of the priesthood, and exempted the students of philosophy from taxes.

Epicurus is reckoned of the Italian school, because of the advantages he derived from Democritus, though he passed the greatest part of his life at Athens. The opinions both of the ancients and moderns concerning this philosopher are various and contradictory. By some he is represented as a man of small abilities, and debauched principles, while others describe him as the contrary character, and affirm that his dogmas respecting pleasure ought to be understood as relating to the true pleasure which accompanies virtue and temperance. Among the
ancients,

ancients, Cicero and Plutarch may be reckoned as supporting the former opinion; and Lucretius, Seneca, and St. Jerome are among his panegyrists. From the first of the two former writers it is put out of doubt that Epicurus himself meant the pleasures of sense when he said that the sovereign good consists in pleasure, though it must be allowed that the moderation, the virtue, and the fortitude he displayed in his life, sufficiently evince that it was not his intention that those pleasures should be carried to intemperance, however his disciples may have conducted themselves. With regard to his abilities, and the reproach of his *in-cultus sermo*, the letters of his, preserved in Diogenes Laertius, if genuine, seem to do honour to his understanding, and, as far as can be judged at this distance of time, are written in a good attic style. The philosophical opinions of Epicurus were, as has already been said, nearly the same as those of Democritus. To the properties of matter, extension, and figure, he added that of gravity. He allows the existence of infinite worlds in infinite space, all subject to generation and corruption: an opinion productive of atheism and of all others the most difficult to confute. The reader may see this stated at large in Diderot's Essay on the Blind, or in the Characteristics of Shaftsbury. The opinion of the plurality of worlds was common to almost all the Pythagoreans.

To return to the academics. The unsettled state of government at Athens, and the death of Socrates, induced Plato to retire to Megara with the elder Euclid. According to the custom of the age he visited Egypt, and afterwards went into Magna Græcia to make himself acquainted with the Pythagorean philosophy, under Philolaus, Archytas the Tarentine, and Kurytus. Upon his return, he fixed his residence at a house and gardens, called the Academy, in the neighbourhood of Athens, from whence his followers have been called academics. Plato's moral philosophy consisted chiefly of that of Socrates, expressed in the most elegant and animated style. His natural philosophy was de-

rived from Heraclitus and Pythagoras, but new modelled by himself.

Among other famous men who have done honour to the school of Plato, the great Aristotle stands in the first rank. After the death of his master, he retired into Lycia, and was afterwards entrusted by Philip of Macedon with the care of the education of Alexander the Great; but not caring to follow that prince in his wars, he retired to Athens, and taught philosophy in the Lyceum. The allowance of eight hundred talents from his pupil Alexander, to be applied to the procuring materials for an history of animals, enabled this philosopher to make great advances in the study of nature. Besides his books of natural philosophy, he wrote many volumes on rhetoric, jurisprudence, politics, grammar, and other subjects. His works lay hid for about one hundred and sixty years, by the care of Neleus, one of his successors, who was fearful lest they should be seized by the king of Pergamus, who was at that time collecting a library. They were afterwards found and sold to an Athenian named Apellicon, from whom they were taken by Sylla and conveyed to Rome.

Contemporary with Plato and Aristotle, lived Diogenes the cynic, the scholar of Antisthenes, who was a disciple of Socrates. The arrogance and pride of this sect of philosophers, their voluntary poverty, and their want of delicacy in reprimanding others is well known. It does not appear that the science of natural philosophy is much indebted to them.

A few years after the death of Aristotle the sect of stoics was established at Athens by Zeno. Being much afflicted at a considerable loss he had sustained in commerce, he happened to read one of the books of Xenophon, which assuaged his grief and gave him a degree of unexpected pleasure. He applied to Crates the cynic, and became his disciple. The indifference with which the cynics suffered the want of what are generally called the necessities of life inspired him with the idea of the stoic good man. Rejecting their effrontery and impudence, he taught

taught the most severe morality, attended with the highest degree of fortitude and indifference for external accidents. Epictetus was of this sect.

The few rational enquirers who were of no sect were disregarded among the many different orders of philosophers, and the succeeding ages saw an impediment thrown in the way of free disquisition, which not only prevented its progress but even destroyed the advancement already made. The Christian religion became established and was supported by the civil power. It is a dreadful error for man to imagine himself entrusted with the authority of the Almighty, and the most horrid of all cruelties which disgrace the annals of history are those which have been acted in the name of the Deity. The primitive fathers imagined it necessary to philosophize in religious matters. They became Christian Platonists, and disseminated the seeds of an infinity of controversies. Instead of that mild and charitable forbearance which the example and precepts of Christ invariably inculcated, the most acrimonious disputes were agitated concerning what are called mysteries. Cabals, persecutions, and a jealous observance of every thing which could be supposed in the most distant manner to affect the faith, contributed to fetter the minds of men. Science degenerated into a superficial and unmeaning play of words. Buried beneath vast aggregates of syllogisms, confined to a few universal propositions, which, being branched into numberless divisions, afforded a species of empty knowledge calculated only to feed the vanity of its possessor, it seemed almost lost to the world. But the effect has ceased upon the removal of the cause. The reformation has been followed by a gradual increase of liberality and candour, and thence the sciences have derived infinite advantages.

During the dark ages, when the schoolmen flourished, the works of Aristotle were regarded with a degree of reverence to which no book whatsoever can possibly be entitled. For in their disputations a quotation from the works of that philosopher was allowed to rank

with arguments drawn from reason and the nature of things. The well-known Descartes may be said to have put an end to the reign of the Stagyrice. The first book of his *Principia* is an admirable introduction to metaphysics. It has its errors, but for strength of thought and elegance of expression is perhaps unequalled. The following books display much ingenuity, though nothing but the very imperfect state of philosophy at the time of their publication can account for their being received and cultivated. Those who have not become inured to that strict and unbiassed regard for truth, which is absolutely necessary for an enquirer into natural appearances, cannot easily conceive the fascinating effect which a received hypothesis has upon the mind. Nothing is less calculated for the human powers, and nothing is more desired than to account for every thing we see. An interest is therefore created, and the passions become engaged in favour of that system which seems adequate to the task, and does not require the laborious caution of referring to experiment. The eye is wilfully shut upon the difficulties, while the successful elucidations are received and mutually contribute by their number to establish each others authority, till at length we can scarcely persuade ourselves that the hypothesis which is equal to the explanation of so many effects, can be nothing more than the creation of fancy. The illustrious author himself, indeed, urges this consideration as a principal argument in his favour, "*Sed qui advertent quam multa de magnetete, &c.*" But those who consider how many things relating to magnetism, fire, and to the construction of the universe are here deduced from a few principles, even though they should think those principles have been assumed casually and without reason, will yet perhaps acknowledge that it could scarcely have happened that so many things should agree together, and mutually confirm each other, if they were false." *Principia sub fine.* And it is remarkable, that in his epistle to the French translator of this book, he advises that the book ought to be "read or

or run over (*evolvatur*) as if it were a fable, without fatiguing the attention, or dwelling upon the difficulties."

This truly great man though he wanted strength to withstand the temptation of becoming the founder of a system, has furnished the world with arguments by which the ancient theories were overthrown, and which, in their operation, destroyed even that upon which he himself had bestowed so much labour. He taught men to think for themselves, and those arguments which from the pen of the great Verulam not a century before had been offered without effect, were heard in a more inquiring age from the elegant and active Descartes. Gassendi an enlightened and penetrating genius attempted to revive the doctrines of Epicurus with considerable alterations, but he was not attended to. The multitude had followed Descartes, and the few who think for themselves saw too far into the extensive field of uncultivated science to think of embracing any system. Britain, the first in restoring the empire of reason and simplicity to philosophy, was already in possession of many of those enlarged minds who can withhold their assent till proof can be obtained, and attached only to truth are capable of viewing without prejudice, and relating with fidelity. Above the mean ambition of attempting to reap fame from casual discoveries, they met, and communicated respectively their intentions and pursuits. The rich harvest of nature

was before them, and their labours were so amply rewarded, that their successors who inherit the advantage of their toil can scarcely forbear to envy their fame. This can only be said of such discoveries as may in some measure be called accidental, but the revolution which the state of natural philosophy experienced from the exertions of Newton reflects a degree of fame on that author which all nations and men have been proud to confirm.

This philosopher possessed a strength of mind, which, added to his other perfections, render him without hyperbole the boast and glory of mankind. Very early in life he had mastered the circle of human learning, and added entire sciences to those already discovered and perfected. The discovery of universal gravity was obscurely made for ages before his time, as we have already observed, but the greater discovery of the laws to which the supreme geometer has subjected the universe was reserved for him. His skill in making experiments was not less to be admired than the facility with which he arranged them, so as to mutually illustrate each other, and point out the real theory of nature. The science of Dioptrics, first systematized by Descartes, took a new form from the discoveries of Newton; and the nature of light and colours, which had been the subject of endless disquisitions among philosophers, became one of the most perspicuous parts of natural knowledge.

(To be continued.)

ON LIFE.

LIFE, the sacred writings inform us, is but a vapour which appeareth for a little while and then vanisheth away; and so it is proved to be daily, by the deaths of infants and young people in general: indeed, by far the greatest part of mankind die under three years of age: *infantes morimur* is a motto as often verified as the morn returns, or fable evening yields the world to night. Alas! what is the longest life compared with eternity?

But a moment! What are threescore years and ten, when put in competition with everlasting ages; but a span! yea, less than a span and nothing: yet in so short a space how much is to be done?—What am I? Where am I going? and what will be my portion in another and eternal world? are questions suited to dying immortals, and should be matter of daily and serious consideration.

TO THE READERS OF THE LONDON MAGAZINE.

THE following account of the discovery of the *GEORGIUM SIDUS*, drawn up by the gentleman who has undertaken the astronomical department in the London Magazine, will, we doubt not, prove entertaining and instructive to the lovers of astronomy.

ACCOUNT OF THE NEW PLANET, DISCOVERED BY MR. HERSCHEL, OF BATH, AND BY HIM, IN COMPLIMENT TO HIS MAJESTY, CALLED
THE *GEORGIUM SIDUS*.

MR. HERSCHEL has for many years applied himself to the constructing of reflecting telescopes for his amusement, and has succeeded so far, that he makes them to bear magnifying powers of an almost incredible bigness—not less than between six and seven thousand times! The effect which these very large magnifying powers had on the appearance of the fixed stars, in shewing many to be double, triple, and even quadruple, which were before thought to be single stars, suggested to Mr. Herschel the idea of attempting to discover the parallax of the fixed stars by their means.

It was in pursuit of this object that Mr. Herschel was examining the small stars near the feet of Gemini, on the 13th of March, 1781, between the hours of ten and eleven at night; when he took notice of one, visibly larger than the rest: being struck with its uncommon magnitude, he compared it with *H. Geminorum*, and the small star in the quadrangle, between Auriga and Gemini, and finding it so much larger than they, though not quite so brilliant, began to suspect that it was a comet. To determine this point, he examined it with different magnifying powers, from 227, the power with which he discovered it, to 2010; and found, continually, that the diameter of the comet (as he supposed it to be) increased in proportion to the power; contrary to what is universally known to be the case when different magnifying powers are applied to the fixed stars. But in order to obtain absolute certainty in this point, he measured its distance from some of the neighbouring fixed stars, with which he compared it again a night or two after—
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wards, and then found it was changing its situation at the rate of about $2\frac{1}{4}''$ in an hour.

Assured of this, Mr. Herschel wrote immediately to the Royal Society, informing them of his discovery, that other astronomers might join in the observation of it: but not mentioning, in his first letter, that it was necessary to use a very large magnifying power to distinguish it from a fixed star, they did not immediately discover it. This point being, however, explained, the Astronomer Royal, as well as Professor Hornsby of Oxford, detected it immediately; and the former, almost as soon as he saw it, declared his suspicions (extraordinary as the case seemed) that it was not one of that species of bodies which we ordinarily call comets, but a planet belonging to our system, of the same nature with the rest, although, on account of its small size and remote situation, it had escaped the observations of astronomers to this time.

On the 1st of April, Dr. Maskelyne wrote an account of this discovery to the astronomers at Paris, and other places abroad, so that in a very little time, observations were made on this very extraordinary phenomenon in most parts of Europe. In France it has been observed very assiduously by Mess. Le Monier, De la Lande, Messier, Méchain, D'Argelet, Lévêque, and Darquier; in Sweden by Mess. Wargentin and Prosperin; by M. Bodé, at Berlin; and by Mess. Reggio, the Cæsaris, and Slope, in Italy; and, doubtless, by many others whose observations have not come to my knowledge.

Towards the latter end of May it approached so near to the sun as to preclude all further observations at that time;

time; and, therefore, M. Lexell, who happened then to be in England, applied himself to compute, as well as the few observations of which we were then in possession would admit, the elements of its orbit, in the same manner that the elements of the orbits of comets have been usually computed: that is to say, by assuming the perihelion distance of it from the sun, and then describing a parabola with this focal distance, through three assigned points, or observed places in the heavens. In the process of this business M. Lexell assumed, one after another, the several perihelion distances 6, 8, 10, 12, 14, 16, and 18 times the distance of the sun from the earth; but he found, on comparing these several assumptions with the observations, that when he assumed the perihelion distance somewhere between 14 and 18 times the distance of the sun from the earth, the calculations agreed best with the observations: it appeared, however, to him then that it was almost indifferent what perihelion distance he took between these two limits, as the agreement of the calculations with the observations was nearly the same in every one of them; but, in some degree, faulty in all: and as it was impossible to determine whether this disagreement arose from the small errors which the observations were liable to, or from the assumption of a false hypothesis, he laid the business aside until observations better suited to the purpose could be obtained. Some, however, found that all the observations would agree better with calculations founded on an hypothesis nearly circular, than any other, and that the radius of this circle ought to be about 18 times that of the earth's orbit. This circumstance seemed strongly to favour Dr. Maskelyne's surmise, that the newly discovered star was a planet, appertaining to our system; and his opinion would have gained ground faster than it did, if Mr. Herschel's observations of its diameter, the very extraordinary accuracy of which he strongly insisted on, had not tended to prove that its motion was then almost in a direct line towards the earth.

Trials were made abroad by different persons to determine the elements of

this planet's orbit; but every one supposing it a comet, and not a planet, revolving round the sun in an orbit nearly circular, the diameter of which was about 18 times that of the earth, though they represented some of the observations well enough, yet others, made within a few days of these, were very far from the truth. The President de Saron, indeed, so early as the 8th of May, declared that its distance from the sun could not be less than 12 times that of the earth, from the observations which had hitherto been made to agree with any tolerable exactness to the computations. In the beginning of June the Abbe Boscovich printed a very learned memoir on this subject, in which, by a very simple and ingenious process, he shewed that there were four different parabolas which the planet might be supposed to move in, and yet to correspond equally well with the observations that had then been made. Soon after M. de la Place gave us elements of this orbit in the *Connoissance des Temps* for 1784, deduced entirely from the observations of M. Messier. He made the perihelion distance 9.4404; the time of the perihelion January 27th, 1790, at 6 h. 19' app. time, by the meridian of Paris, and its place ϖ $28^{\circ} 12' 30''$.

On the 16th of July the planet was again observed by Professor Hornsby at Oxford, after its conjunction with the sun; and a day or two afterwards by the Astronomer Royal at Greenwich. M. Messier observed it on the 17th, at Paris; and these three gentlemen continued constantly to observe it, when the state of the heavens would permit them, to the time of its opposition with the sun; which happened, according to M. de la Lande's calculations, from the observations of M. Méchain on the 21st of December, at 18 h. 3', mean time at Paris: the place of the planet being then ϖ $0^{\circ} 20' 15''$, and its geocentric latitude $0^{\circ} 15' 0''$ N.

Towards the latter end of the year, Mr. Lexell having informed M. de la Lande that in England its motion was very well represented by a circle, set about computing the elements of its orbit on that hypothesis. He made choice of
three

three observations, which appeared to him very good ones; being all confirmed by those which immediately preceded and followed them: the first and last were by M. Méchain, and the second by M. Messier. The first of these observations was made the 25th of April, the second on the 31st of July, and the third on the 12th of December, 1781: all before the first opposition of the planet with the sun. From these observations M. de la Lande deduced the geocentric longitudes and latitudes of the planet; and by assuming its distance from the sun, he calculated the parallax of the annual orbe, and from thence the heliocentric longitudes and latitudes, at the time of the first and last observations: thus he obtained the motion of the planet, as seen from the sun, in 231 days, the time between the observations. Using still the same distance which he had assumed for calculating the parallax of the annual orbe, by the help of Kepler's rule, he computed the time of one revolution of the planet by the fixed stars; and thence its motion in 231 days from the mean equinox; which motion should be the same as that seen from the sun, and deduced from the observations, supposing the assumed distance of the planet from the sun to be true. But as it turned out otherwise, he varied the distance of the planet from the sun, and repeated his calculations, until the heliocentric motion, computed by this means, from the observations, agreed with that drawn from the interval of time and duration of a revolution, found with the same distance. In this manner M. de la Lande found that it was necessary to suppose the distance of the planet from the sun 18.931 semi-diameters of the annual orbe, and the duration of a revolution 82.37 years. He afterwards took the observation of the 31st of July, between which and the first of the three there was an interval of 97.24 days; and calculated, by means of the elements deduced above, the geocentric longitude, which he found to be only 5" more than that deduced from the observation; a greater agreement than the observations require, as they can, by no means, be depended on to twice that quantity.

Finding his hypothesis to agree so well, thus far, M. de la Lande proceeded to calculate about 30 other observations, made by Dr. Maskelyne, M. Le Monier, M. Messier, M. Méchain, M. D'Argelet, M. Levesque; and himself; some before, some in, and others after the interval of 231 days, above spoken of; and he had the satisfaction to find they all agreed, reasonably well, with the computations, except two which were made about the beginning of April 1781, and a few made in the course of last summer. In these calculations, M. de la Lande supposed that the heliocentric longitude of the planet on the 1st of January 1782, at noon, by the meridian of Paris, was $35^{\circ} 59' 22''$, and its motion with respect to the equinoxes $4^{\circ} 22' 22''$ annually. He used the solar places of M. de la Caille.

Finding that the errors of his hypothesis amounted to 2' in July 1782, M. de la Lande set himself to examine what alterations it would require to make the calculations agree with the observations made about that time, as well as with those made in the beginning of April 1781, and found that to do this the distance of the planet from the sun must be 18,893, the time of a revolution 82.12 years, the mean daily motion, from the equinoxes, $43' 22''$, and the mean heliocentric longitude, on the 1st of January 1782, at noon, $3^{\circ} 10' 10''$. But he found also, that if he adopted these numbers, the calculations would differ from the observations near a minute and half at the opposition, in December 1781; he, therefore, concluded that these anomalies indicated an inequality in the real motion of the planet, agreeable to what is observed in the motions of the others; but that this inequality is so small as to render it unnecessary, at present, to seek for any other orbit than a circle; and that we must not expect to discover the true quantity of the central equation without the observations of many years.

M. de la Lande has also made some essays to discover the place of the node, and the inclination of the orbit of this planet to the plane of the ecliptic; but the

the small motion in latitude renders it very difficult to determine these points with any tolerable certainty at present: the geocentric latitudes observed on the 25th of April and the 12th of December, 1781, were $11^{\circ} 36''$, and $14^{\circ} 54''$, north: which being reduced to the sun, give the heliocentric latitudes, at these two times, $11^{\circ} 59'$, and $14^{\circ} 8''$; and these, with the motion in longitude between the two observations, $2^{\circ} 46' 3''$, give the planet's distance from the node, on the 25th of April, 1781, $15^{\circ} 4'$, and of course the place of the node $2^{\circ} 12' 55''$. The inclination comes out $0^{\circ} 46'$.

Again, the observed geocentric latitudes on the 16th of April 1781, and on the 26th of March 1782, were $11^{\circ} 48''$, and $15^{\circ} 5''$, and the heliocentric latitudes deduced from these were $12^{\circ} 7''$, and $15^{\circ} 10''$; the difference of the observed longitudes was $4^{\circ} 7' 44''$; and these give the place of the node $2^{\circ} 12' 2''$, and the inclination of the orbit $0^{\circ} 44'$. M. de la Lande thinks this determination rather more to be depended on than the former. According to these numbers the planet passed its node about four years ago, and it will be at its greatest north latitude about the year 1798.

M. Bode, of Berlin, who has been very assiduous in observing this planet, published a memoir upon it in the *Ephemerides Allemande*, for 1784, printed in the latter end of 1781. He also adopts the circular hypothesis; and found, that to make the observations agree with the computations from it, the distance must be 18,928. He observes afterwards, that the star, N^o. 964, in Mayer's catalogue, where the places of the stars are adjusted to the beginning of the year 1756, was very probably the GEORGIUM SIDUS, because, according to his calculations, the planet must have been very nearly in that situation about the year 1755 or 1756:

and, moreover, notwithstanding he had searched very carefully for that star in the heavens he had not been able to find it. Should this supposition be well founded, and Mr. Mayer's original papers, where he minuted down the observations which he made for determining the situations of the stars in that catalogue be found, as it is probable they may;* those observations would be of the utmost importance in settling the mean motion of this planet, as well as some of the elements of its orbit.

In April, 1782, M. Bode composed another memoir on this subject, in which he observes that Tycho placed a star of the sixth magnitude a little above μ in the tail of Capricorn, which Hevelius, after the most laborious search, could never find: he, therefore, concludes that this star also was the *Georgium Sidus*; more especially, as his calculations place it very near that situation in the beginning of 1587.

These circumstances have induced M. de la Lande to wish that the small stars which are placed in M. de la Caille's catalogue, about the equinoctial point Aries, were re-examined; as he is in possession of that astronomer's original observations; and, therefore, if it should appear that any one of those stars had disappeared which he places near the situation the planet must have been in about the year 1761 or 1762, the time when M. de la Caille made his observations, there would be the greatest reason to suppose it must have been this planet. For the same reason, it would, perhaps, be adviseable to enquire into the situation which this planet was in when Mr. Flamsteed and Dr. Bradley made their observations; and whether some one of the stars, which they have placed in that part of the heavens, may not have left it; as by this means we may, perhaps, meet with observations sufficient to settle the theory

* Since this was written, I have seen a letter from M. Méchain, of the Royal Academy of Sciences, at Paris, dated June 18th, in which he assures us these papers of Professor Mayer are found; and that it appears from thence this celebrated astronomer observed the star, 964 in his catalogue, but once. If he had been lucky enough to have observed it a second time, he must have made the discovery which has been reserved for Mr. Herschel. How equally, and frugally, Providence dispenses its bounties of every kind! M. Mayer's labours and discoveries were already sufficient to perpetuate his name; and needed not this addition to them.

theory of its motions with nearly the same exactness that the motions of the other planets are settled.

The appearance of this planet, when viewed with the naked eye, or a small telescope, is not greatly different from that of a fixed star of the fifth or sixth magnitude, being something less bright than N^o. 132 of Taurus in Flamsteed's catalogue: but when examined with a good telescope which magnifies 200 times or upwards, it is far otherwise; as it then appears under a sensible diameter, and its light is more diluted than that of the fixed stars.

With respect to its diameter, we are told that Dr. Maskelyne estimates it at 3 or 4 seconds: the observations of Mr. Herschel, printed in the Philosophical Transactions for 1781, vary from about 3'' to 5 $\frac{1}{3}$ '. M. de la Lande has calculated that if its apparent diameter be 3'', its real diameter will be about 28,000 miles, or 3 $\frac{1}{2}$ times that of the earth: we may, therefore, conclude from the observations of Dr. Maskelyne and Mr. Herschel, that its real diameter is not less than 4 $\frac{1}{2}$ times that of the earth, and its real distance near 1800,000,000 miles.

I cannot conclude this paper without remarking, and rather with concern, that foreign astronomers seem to set their faces against the name which the ingenious discoverer of this planet has thought proper to give it; though, at the same time, they are not agreed amongst themselves in this matter. M. de la Lande *will* call it the PLANET OF HERSCHEL; M. Bode, of Berlin, proposes

to call it URANUS; M. de Sivry, CYBBLE; and M. Prosperin, of Upsal, NEPTUNE. M. de la Lande acknowledges that the three latter gentlemen have no reason for what they propose;* and perhaps their propositions might be made before they knew that Mr. Herschel had assigned any name to it. M. de la Lande has not that excuse; but he alledges that gratitude to the author of such a rare discovery, and the ardour which immortalizing his name, by calling the planet after it, will give to other learned men to pursue his steps, in advancing the sciences, are his motives for it. I must confess I have no idea of that *gratitude* which leads us to oppose, in the most direct manner, the wishes of the person that we pretend to express it for: and I conceive science will be most essentially encouraged if we can excite other monarchs to follow the example of our most gracious sovereign, in rendering the lives of those easy and happy here, whose labours and discoveries are of themselves sufficient to perpetuate their names hereafter, and in enabling them, in the most liberal manner, to pursue their studies for the advancement of science. Mr. Herschel's name will not want the aids, M. de la Lande proposes, to perpetuate it. The names of Galileo and Cassini would have been in no more danger of perishing than they now are if the Satellites of Jupiter and Saturn had still retained the names of Medicean and Lodovicean stars, as they wished them to do.

* Perhaps M. de la Lande may be mistaken. A very facetious, if not a very pious divine, of our own country, has repeatedly assured us that the Christian religion, according to his calculations, founded on the rate at which it has decayed in the course of the last 50 years, cannot possibly last above 50 years longer. In consequence, I suppose, when he was at Rome, he made a very reverend bow to the statue of Jupiter, which still remains in the Pantheon; at the same time desiring the dormant thunderer would take notice he had paid him that piece of respect when his fortunes were at a very low ebb, and therefore hoped it would be "remembered to him for good" if ever his godship came into play again. Is it not possible these ingenious gentlemen may entertain suspicions of a like kind, and therefore are paying their court to these gentry, that they may be "received into their kingdom" at their restoration?

DEMONSTRATIONS OF SOME PROPERTIES RELATING TO RIGHT-ANGLED PLANE TRIANGLES. BY MR. JOSEPH KEECH.

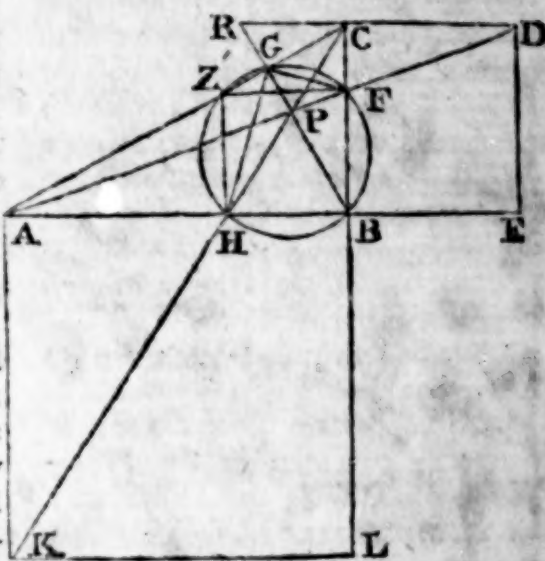
PROPOSITION I.

LET ABC be a plane triangle, right angled at B; and let the squares ABLK, BCDE be described on the two legs AB, BC; also let the straight lines AD, CK be drawn from the two acute angles to the opposite angles D and K of the

the two squares, cutting the legs of the triangle in F and H: I say that BF shall be equal to BH and each of them to the side of a square HBFZ, inscribed in the triangle ABC.

DEMONSTRATION.

Since $AB=BL$, and $BC=BE$; $AE=CL$. And because the triangles AED, ABF are similar, as well as the triangles CLK, CBH, $CL:CB::KL:BH$; and $AE:ED::AB:BF$. Now, as the three first terms in each proportion are respectively equal, the last must be equal also; that is $BH=BF$. Draw FZ parallel to AB, and, consequently, to CD, also join HZ. Then because the triangles AZF and ACD are similar, $DE:FB::AD:AF::CD:FZ$. Hence as $CD=DE$, $FZ=FB=HB$; consequently HZ is equal and parallel to BF, and the figure HBFZ is equilateral. Moreover the angles at B and F being right angles by construction, the opposite ones at Z and H are right angles also, and the figure HBFZ is a square. Q. E. D.



PROPOSITION II.

The same things remaining as in the last proposition: I say that BF (=BH) is a mean proportional between the other segments AH and FC of the legs of the triangle ABC.

DEMONSTRATION.

The triangles KAH, CBH are similar, as well as the triangles ABF, DCF; therefore $AK(AB):BC::AH:BH::BF:FC$; and therefore, BH being equal to BF by proposition I. $AH:BH::BH(or BF):FC$. Q. E. D.

PROPOSITION III.

If the same construction remain, and if the square HBFZ be circumscribed by the circle HBFZ, meeting the side AC of the triangle again in G; and if GB, GH, and GF be drawn: I say that the angles FGC, FGB, BGH, and HGA are each of them equal to half a right angle.

DEMONSTRATION.

The angles AGB, and BGC are each of them right angles by Euc. III. 31. Now the angles, HFB and BHF are each of them half a right angle, because the angle HBF is a right angle, and $BH=BF$. Hence the angles HGB and BGF, which stand on the same arcs with them, are each of them half a right angle: and if these be taken from the two right angles AGB, BGC, there will remain the two half right angles AGH and FGC. Q. E. D.

PROPOSITION IV.

The same construction remaining; if BG and DC be produced out until they meet in R: I say that FC and FB, BH and HA, FG and GH, CG and GB, also RC and CD are all in the ratio of the given legs of the triangle BC, AB.

DEMONSTRATION.

Because of the parallel lines AB, ZF; BC, HZ, the triangles ABC, AHZ, and ZFC are similar; and the triangles ABC, BGC, and BCR, are similar by Euclid VI. 8. Moreover, because the angles HGF and BGC are right, and the angles

angles GHF and GBC stand on the same arc, GF, the triangle HGF is also similar to the triangle BGC, &c. Hence $BC : BA :: FC : FB (=FZ) :: BH (=HZ) : HA :: FG : GH :: CG : GB :: RC : CB$, or CD . Q. E. D.

PROPOSITION V.

The same construction still remaining; I say that the lines AD, CK intersect each other in the perpendicular, BG, let fall from the right angle, B, upon the side, AC.

DEMONSTRATION.

The alternate angles PAB, and PDR being equal and also the vertical ones APB and DPR, the triangles APB, DPR are similar; and, by Prop. IV. $RC : CD :: BH : HA$; consequently CH passes through the point P. Q. E. D.

* * A line from H to F is omitted in the figure.

MATHEMATICAL QUESTIONS.

QUESTION I. by SLOKE.

From the equation $x^5 + \frac{t^2 + st^2}{rt}x^3 + rx^2 + sx + t = 0$, in which r , s , and t are supposed given, it is required to find the value of x ?

QUESTION II. by ASTRONOMICUS.

Supposing the right ascension and declination of a star to be given, as also the right ascension of another star; it is required to determine the declination of this last, so that the difference of their velocities in azimuth may be the greatest possible when they are upon the same vertical circle, in a given latitude.

QUESTION III. by Mr. WILLIAM KAY.

To determine a point in a given hyperbola which is nearest to any given point in the opposite hyperbola.

QUESTION IV. by RUSTICUS.

Given the area, one of the angles, and the difference of the including sides of a plane triangle, to construct it.

QUESTION V. by CAPUT MORTUUM.

To surround a fish-pond of a given area, and in the form of a given trapezium, with a walk of a given area, and of the same breadth every where, by a geometrical construction.

N. B. This is Prob. IX. Newton's Universal Arithmetic, edit. 1720.

QUESTION VI. by Mr. J. WALSON.

Two numbers (47 and 59) prime to each other, being given; to find the least multiple of each of them, exceeding by unity a multiple of the other.

QUESTION VII. by Mr. JAMES WEBB.

What is the declination of that star which has the greatest altitude possible $3^h 37'$ after it has passed the meridian in latitude $51^\circ 31' N$.

QUESTION VIII. by N. T.

Sailing N. N. W. I came in sight of two islands, the one bearing N. and the other W. After running 8 miles, I found myself equally distant from them, and when I had run 3 miles farther I was in a right line with them: it is required to find my distance from these two islands at each time of setting them.

The answers to these questions are requested to be sent (post paid) to Mr. Baldwin in Paternoster-row, London, before the 1st of October, 1783; as none can be inserted that come to hand after that time.

ON THE FUNERALS OF THE ANCIENT BRITONS.

Hæc nosse, et dulce et utile.

VARRO.

THE ancient Britons and Gauls, we are well assured, burned the bodies of their dead, and after this ceremony, interred the remains in urns, a custom, which, in all probability, they borrowed from the Romans.

In many of the barrows, which are to be found in almost every part of this kingdom, these urns are frequently discovered. Those of our ancestors are easily to be distinguished from those of the Romans, as the former are of a rude make, and formed of coarse materials, while the latter are remarkable for the elegance of their shape, the neatness with which they are made, and the ornaments with which they are decorated.

The ancients sometimes composed these urns of very costly materials, as Homer informs us that Patroclus's was made of gold. Those of silver, brass, marble, glass, and pottery ware, however, were the more common. They were tricked out with ribbands, flowers, and silk. Lycurgus, however, confined those of Sparta, to the sober dress of olives and myrtles.

These urns are generally found in the middle of the barrow, and even near the edge, as Dr. Williams has informed us, in the Philosophical Transactions, for the year 1740. This circumstance is supposed to have been occasioned by a second interment; when the skirt of the barrow alone was opened, that the remains, first intombed, might not be disturbed. Sometimes, however, it should seem, that a whole family was buried in the same barrow, as several urns have been found placed near one another.

These urns are most commonly inclosed in little cells, formed of stone, in order to defend them against all pressure.

The bones, however, before they were deposited, were burned, almost to ashes, and particularly the larger ones. By these means, they were, in some measure, freed from the filth and pol-

lution which follows our mode of burial. When the bones were thus reduced, the urn was filled with them, and whatever could not be crowded into it, was placed round, and covered by the barrow.

There are many instances of bones considerably larger than those of the human body, being found in these *heaps of stones*. Let not these be supposed to be the remains of giants, but rather of horses, as those animals, as well as the arms of soldiers, were laid on the funeral pile: an honourable distinction, which could only be claimed by the *Equites*, as the foot-soldiers were not permitted *so great an indulgence*. At the funeral of Patroclus, we are told that

"Four sprightly coursers, with a deadly groan,
"Pour forth their lives, and on the pyre are
thrown."

Pope's Homer. Iliad xxiii. 209.

The bones were closely confined in the urns, by earth placed over them, and sometimes they were cemented with mortar, to prevent the admission of the air, or any impure mixture. Achilles, in Homer, orders the bones of his friend Patroclus to be covered with a double coat of fat:

"— Then as the rites direct,
The hero's bones with careful view select:

These, wrapt in double cawls of fat, prepare;
And in the golden vail dispose with care."

Pope's Il. xxiii. 296.

By imbibing the oil from this fat, which the bones would do when they were hot, the successions of drought and moisture would lose great part of their effect.

The contents of these urns are various. Lacrymatories, lamps, and other appendages of mourning, are found in them; and sometimes pieces of weapons, or at least little bits of metal. This circumstance seems a proof, that helmets, swords, shields, or parts of armour were thrown into the fire, that consumed the body of an hero.

Sometimes

Sometimes the bones are found not above half consumed, which may, perhaps, enable us to distinguish the barrows of the rich and virtuous, from those of the poor and profligate. For we are informed by Suetonius, in his life of Tiberius, that the body of that tyrant was ordered to be half burned in the amphitheatre. In all probability then, where the bones are found in any quantity, unconsumed, the barrow was erected over some person of low condition, or whose vices had rendered him odious. On these accounts, the funeral was carelessly attended, and the remains gathered hastily together. This treatment of the dead, indeed, might be occasioned by the hurry and confusion of war, as well as by the disrespect which arises from vice and tyranny.

On the contrary, however, where there are evidences, that the fire was strong, and of long continuance, so that not only the bones, but even the armour and all the various trappings which decorated the pile, and set off

"The last sad honours that await the dead," are consumed, we may infer that the deceased were either of high quality, or such, as by their virtues had rendered themselves beloved and respected. For the funeral obsequies were performed in these cases with all possible care, and the fires watched, till all the

smaller bones were entirely consumed, and the larger were not put into the urn, until blanched quite white. But this could be produced only by a long and fierce flame, which every method was taken to raise and preserve. On this account, Achilles intreats the assistance of the deities, when he finds the funeral pile of Patroclus burn slowly, as Homer tells us in the following beautiful allegory:

"Nor yet the pile, where dead Patroclus lies,
Smokes, nor as yet the fullen flames arise;
But, fast beside, Achilles stood in pray'r,
Invok'd the gods whose spirit moves the air.
And victims promised, and libations cast
To gentle Zephyr and the Boreal blast:
He call'd th' aerial pow'rs along the skies
To breathe, and whisper to the fires to rise.
The winged Iris heard the hero's call.
And instant hasten'd to their airy hall,
Where, in old Zephyr's open courts on high,
Sat all the blust'ring biethren of the sky.
She shone amidst them, on her painted bow;
The rocky pavement glittered with the snow.
All from the banquet rise, and each invites
The various goddesses to partake the rites.
"Not so (the dame reply'd) I haste to go
To sacred Ocean and the floods below:
E'en now our solemn hecatombs attend,
And heav'n is feasting on the world's green end,
With righteous Ethiops (uncorrupted train!)
Far on th' extremest limits of the main."
But Peleus' son intreats, with sacrifice,
The Western spirit, and the North to rise;
Let on Patroclus' pile your blast be driven,
And bear the blazing honours high to heav'n!"

Pope. *Il.* xxiii. 236.

ON EDUCATION.

Quibus artibus, et quibus hunc tu
Moribus instituas.

JUVENAL.

IN the tablature of Cebes, Life is painted under the form of a spacious mansion, of which infancy forms the entrance. Fancies and opinions, as infinite in their number, as they are various in their pursuits, are described attending the gate of this dwelling, in order to engage the notice, and attract the affections of every stranger who approaches; while a good genius teaches them to discriminate between truth and falsehood, and points out the appearances which are fallacious, and those on which they may depend.

In our infant state, it is the duty of our parents to perform the part of this

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genius. The great difficulty, however, is to adopt a proper method for conveying this advice. Austerity and rigour should not be equally exerted against the good and the bad, or the generous and the froward. As a want of method and measure in punishment, very frequently when the suppression of vice has been intended, have inculcated a distaste for virtue. For of virtue, the inherent attractions are in themselves without meretricious ornaments, or secondary motives, sufficient to lead the hearts of youth to noble actions, and to incite them to pursue with ardour the paths of learning.

E

But,

But, as Virgil says of the countrymen,

O fortunati nimium, sua si bona norint!

In our youthful days, we are unacquainted with the various advantages, which might follow, if we did not neglect the opportunities that offer; and were not more solicitous in the pursuit of pleasure, than of rational inquiry, and solid knowledge.

Some little artifices, therefore, are allowable, and may be practiced, in order to restrain the ardour of youth, from the attractions of pleasure and dissipation, and bend his thoughts to the acquisitions of learning, and his footsteps to the paths of virtue.

The following story was brought to our recollection by the train of reflections which gave rise to these sentiments on education. We do not remember the author of the tale, but as it is applicable to our purpose, we shall present it to our readers, without apology or preface:

During the happy period, in which the government of Sparta flourished under the legislation of Lycurgus, lived Dinarchon, a nobleman, on whom fortune had, with a lavish hand, bestowed her favours. His mansion, which was a few miles distant from Lacedemon, was the resort of the wealthy, the witty, the learned, and the beautiful. Nor were ample possessions the only endowments which were bestowed on Dinarchon: his person was graceful and elegant, and his conversation was rendered attractive by ease, sense, and variety.

Such was Dinarchon. He had early in life united himself with a female, in every particular, worthy of such a partner. They were blessed with one child, a son, whom they named Eutyches. Thus did domestic enjoyments render almost perfect the felicity of this noble Athenian, whom affluence of fortune made the delight of the poor, generosity of temper the example to the rich, and extent of knowledge the ornament of his country.

But how uncertain and delusive is human happiness. In the midst of all these gay scenes, his wife was carried off suddenly by a violent fever, and

the mansion, in which pleasure had wanted, and in which learning had displayed all her various allurements, was rendered by this one sad stroke, the seat of misery.

What a reverse! long was the time, and many and severe were the pangs of Dinarchon, before his philosophy, or his reason could master his grief. At length, however, the affection of the father, and the duties which he owed his son, abated his affliction, and he again appeared to submit to the decree of Heaven without regret.

The education of Eutyches now totally engrossed his thoughts. He sent for the best instructors in every art and science, to superintend him. The care of watching his dispositions he took upon himself, as he justly judged it to be too important a trust for any other, as he had now arrived at his sixteenth year.

He discovered in him an insatiable passion for letters, and observed that he attended to the instructions of his various tutors with eagerness and pleasure. Dinarchon again seemed to enjoy life, and to be again susceptible of the comforts of society. One only drawback prevented the completion of his happiness. He perceived that his son was a most ardent admirer of the female sex, subject to the dominion of an eye, and influenced too much by the charms of personal beauty.

Even the delight with which he listened to the precepts of philosophy, the effusions of poetic fancy, and the narrations of history seemed to abate, when a visit was to be made to a beautiful woman, or when the attractions of any female guest allured him from his tutors.

This trait in Eutyches was observed with infinite pain and regret, by his parent, who began to fear that his son would fall a prey to the designs of meretricious contrivance, and that his hopes were nearly receiving a most fatal blast. He knew that advice would very probably fail, as in any favourite pursuit, human nature usually follows the ruling passion implicitly. On this account he determined to endeavour at least, by some innocent artifice to wean him

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him from this unrestrained admiration, which might involve him in numberless difficulties, and at last, perhaps, prove his utter ruin, as the vivacity of his temper would not conduce to render him capable of withstanding the seductions of the world.

The tear of affection would often trickle down his cheek, while he attended him, and by the general tenor of his conversation, wished to convince him, that virtue was the only path to real pleasure. At length, he thought of an expedient to render pleasure the passage to virtue, and resolved to put his plan into immediate execution.

Dinarchon, therefore, led his son, as if accidentally, into a gallery of pictures, which had been collected by his ancestors, and to which he had made large additions; and then pointed to one of the performances, in which the genius of the painter had displayed all its powers, in the design, and in the colouring. "Look at that piece, my boy, said the father, observe the extreme beauty of the female, and how admirably the raptures of the youth are painted, whom she is embracing with extacy, while he is on his knees, before her!"—"Who can wonder at his raptures (returned Eutyches) when he contemplates the divine figure who is blessing him with such an embrace? the master piece of Heaven almost seems in his possession. O happy youth! O enviable state!"—"You speak, indeed (said the father) as if you envied his situation—Nay, one would almost be persuaded that you would purchase such a treasure at any expence! But you speak with too enthusiastic a warmth of a possession which may so easily be obtained."—"So easily (quickly cried the son) so easily! Oh! how? where? by whom? If I can accomplish a design, that must teem with so much rapture, O tell me the means? Do not hesitate to render your child the most happy among the sons of the earth."—"It would not be an arduous task, my Eutyches (said the father) but I am afraid, that the impetuosity of your temper, renders you incapable of such an undertaking. Great self-denial, and long delays are necessary,

in order to attain such an height of happiness."

The news of these obstructions rendered Eutyches more eager than ever. The father still seemed to deny, and the son pressed, with redoubled ardour. At length, Dinarchon, apparently overcome by the vehemence of his sollicitation, thus addressed his son: "I can no longer withstand the vehemence, with which you urge your request, but will instruct you, in a mystery, that may teach you the means of acquiring a treasure, at least equal to that represented in yonder painting.

"That picture is copied from an original, preserved in the Temple of Diana at Ephesus. Remember, therefore, Eutyches, to observe an inviolable secrecy, and not to deviate in the least particular from the injunctions of the mystery, into which I am now going to initiate you. Remember the betrayer of the secret, and the non-observer of the mandate, are always punished with death. Consider, therefore, before I proceed, whether your courage will support you with firmness, in the trials, which the Goddess will impose."

Dinarchon paused. Eutyches looked again at the picture, and desired his father to go on, as he was prepared to suffer any hardships, in such a cause.

"The youth, then, resumed Dinarchon, whom you behold there, was a native of Cyprus, and an enthusiastic admirer of women, and fell in love with an ideal object, a beauty, created by the powers of his own imagination.

"One day, as he was sitting beside a stream, and contemplating the visionary form, a deep sleep seized him. In a dream Diana appeared to him, and told him, that if he would retire instantly to Ephesus, and keep his chastity inviolated for the space four years, and devote his time to the cultivation of his mind, that he might in some measure be worthy of such a possession, she would grant him all his wishes. 'A beauty, said the Goddess, as transcendent in shape, and as amply blessed with mental qualifications, as the female who now engages your attention, shall be yours. Go then follow

follow my injunctions, and be happy!"

"After this speech the Deity vanished, and the youth awoke. The dream made a deep impression upon him; and as it was repeated at night, after a little consideration he resolved to comply with the heavenly admonition.

"He retired to Ephesus. Secluded himself from female society, and pursued his studies with unabated ardour. At the expiration of the stated time, the Goddess again appeared to him, and told him to repair to the fountain, at the side of which he had before seen her, and that there he should meet with the reward of his fortitude and perseverance.

"The youth immediately obeyed, and was put in possession of the prize, for which he had so long sighed, and which he had gained by his fortitude and labour.

"In process of time this became a religious mystery. As you are now acquainted with its original, you are inevitably doomed to undergo the trial. Divest yourself, therefore, of your love of pleasure, which may prove your ruin. Divest yourself of your admiration of the sex, which may lead you to destruction. Remember the resolution of the amorous Cyprian. Be it your care to emulate his fortitude, and the Goddess will confer on you a similar reward."

Dinarchon now stopped, and watched the countenance and appearance of his son, who had listened to him, with the most earnest attention. He saw that he was torn by a thousand contending passions. He walked up and down the gallery. Several times he seemed inclined to speak, but could not. The father did not attempt to control him, but let the affections of his heart have full play.

At length, Eutyches told his father, that he consented to the hard conditions imposed by the Deity. His departure was immediate, as Dinarchon was sensible, that deliberation and reflection might easily defeat all his wishes, and render his favourite plan abortive.

Eutyches consoled himself during

the journey, with the idea of giving loose to his pleasures in future, although he was confined by such severe restrictions at present.

During the first year, however, the struggle between duty and inclination was severe; and on several occasions, his fortitude could hardly subdue his passions, a copy of the picture, however, which his father had placed in his study, was his constant resource, and soon restored him to his reason.

The next year, his difficulties decreased. A life of solitude became less irksome, and the mind unaccustomed to pleasure, before the third year was expired, became indifferent to amusements, fond of literature, and attached to philosophy. The picture was almost disregarded, and female beauty lost its powers of attraction.

Habitual study completed the triumph, before half the last period was over. Eutyches was now master of himself. His passions were regulated by reason, and his first inducement to literary pursuits was forgotten.

In a conversation, however, one day, Dinarchon mentioned the picture, and his son instantly asked when he should possess the fair reward of his self-denials and labours. "You have it now," said Dinarchon, the account of the Cyprian lover was a fable of my own invention. The figures in the painting are allegorical. They are supposed to represent HUMAN LIFE, courting the embraces of HAPPINESS, who is stiled the daughter of VIRTUE, and MODERATION, and always loads those with favours, who are conducted to her, by her parents.

"Happiness, therefore, now prepares to meet you. Virtue has instilled her purest principles into your soul, and Moderation is the directress of all your actions. You have already found the advantages of such a society, and will not, I am sure, desert your new companions. Pursue your present plans, through life, and you will soon be convinced, that the treasure which you possess is more valuable than riches, and more permanent than beauty."

O.

AN

AN ESSAY ON THE ARTS OF POETRY, PAINTING, AND MUSIC.

Hæc studia adolescentiam alunt, senectutem oblectant. Cic.

A French writer has attempted to prove, that all the fine arts have a relation to one common principle of Imitation. With respect to Painting, perhaps, he has succeeded, but surely Poetry and Music may claim a nobler origin. The first language was probably poetical and musical; and nations, where no species of imitation is encouraged, where sculpture and painting are prohibited by the laws, as is the case among some of the Mahometans, and where dramatic representations are utterly unknown, cultivate poetry.

"That gentler soother of our cares,"
with great success, and an almost enthusiastic fervour.

This idea of calling music, poetry, and painting, arts of imitation, seems to have originated from an assertion of Aristotle, who tells us, that all poetry consists in imitation. The opinions of an eminent writer are frequently adopted by succeeding generations, when, perhaps, they can assign no better reason than that a genius has said it, who is of an order superior to the general rank of authors. This sentiment, therefore, with respect to one of the arts, has been applied to the other two, by almost all who have written on these subjects, whether they treated the subjects in a philosophical, critical, or scientific point of view.

But men should learn to think for themselves; and surely if they do, they will instantly perceive that these arts communicate a pleasure to them, which cannot arise from imitation.

It is my intention, therefore, to endeavour to prove, that though in some degree these arts may possess the power of imitating mankind, yet that their principal effect is produced by some innate faculty of sensation which is seated in the deepest recesses of the human mind.

The original of poetry was, perhaps, only a strong and forcible way of expressing the various passions of the

human mind. If we attend very closely to the effusions of joy, love, and admiration, or to their opposites, grief, hate, and anger, we shall perceive in them something nearly allied to cadence and measure. In ancient times, when the vehemence of the orators was poured forth in panegyric or censure, there was a kind of rhythm, nearly as regular and as melodious as that of poetry, in their sentences.

To joy, then, we may attribute the origin of hymns of praise; and to these hymns the drama of Greece was indebted for its birth.

To love, may be assigned the rise of the ode. The modern love-song, indeed,

"— Sequitur patrem non passibus æquis,"
and consists in the idle tattle of darts and wounds. Of a far different nature; most probably, were the productions of the ancient lyric poets. They were simple, tender, and natural: their endearments were unaffected, and their complaints were gentle. The rage of passion which is attributed to Dido, and the impetuosity which Sappho felt and has described in her celebrated ode, were produced by those restraints which the refinements of society introduced.

Grief for the death of friends and relatives, occasioned the dirge, at first short, and consisting of a few pathetic sentiments, of which some of the Greek anthologic epitaphs may be considered as specimens. These, in process of time, were lengthened, and when fictitious ornaments began to supply the place of real affliction, the elegy was written.

Moral poetry, which was passionate and severe when vice first began to prevail in the world, was the effusions of resentment; the resentment of the wise and virtuous attacked the corruptors of mankind. But verse can only reprove, it cannot change the dispositions of mankind. Improvement, therefore, very soon became the motive, rather

than correction, and these poems were filled with precepts of morality and exhortations to virtue. Hence, likewise, arose epic poetry, which expresses indignation of mankind against bad characters, as much as it does their admiration of courage and goodness. The examples of kings and heroes were introduced as illustrations of some moral truth to the subordinate ranks of men; and their histories served to shew that misfortunes always pursue vicious principles, and advantages always attend virtuous conduct.

As vice is detestable, and as the strongest antipathy must subsist between the good and the bad, *bate* was the source of *satire*; a species of poetry, which the ancients called *Iambic**.

Such have been the fountains, from which the various kinds of poetry have sprung; and from the same, perhaps, have flowed the different kinds of music.

Genuine poetry is surely then a vehement passion expressed in forcible words, measured with exactness, and pronounced in a common voice, in just cadence, and with proper accents; such is the famous ode of Sappho. Pure and original music, likewise, affecting to the heart, as well as soothing to the ear, would be produced if the same ode were expressed in a musical voice, with suitable sounds, sung in due time and measure, in a simple and pleasing melody. But these are not imitations of nature, but nature itself.

The ancients assigned different modes to the different subjects of poetry. These modes, indeed, originally, belonged peculiarly to those nations from which they derived their names. In modern music, the number of these modes is increased, and when they are skilfully interwoven, and changed as the sentiment changes, they can undoubtedly express all the variations of the voice, and give additional beauty to the accents of a poet.

According to the definitions which we have given of *native poetry*, that it is the language of the passions, expressed in exact measure, with strong accents, and significant words, and of

true music, that it is only poetry, delivered in a succession of harmonious sounds, so disposed as to please the ear, we must consider the music of the ancient *Greeks*.

We shall not here enlarge on the amazing effects that are attributed to it, by the gravest historians and philosophers; but remark that its close union with poetry, as it was wholly passionate and descriptive, always increased its influence. Great part of its miraculous powers may be attributed, likewise, to the ignorance of the hearers, who, as they had heard but little other music, were incompetent judges. Novelty made them commend, what an improved taste would, perhaps, have rejected. They obeyed the impulse of surprise, the power of which was strengthened by national prejudice.

In our definition of poetry, likewise, we have considered, principally, the works of the ancient poets. A man really joyful, when he writes cannot be said to imitate joy, any more than the bard, who composes in any deep affliction, can be said to imitate affliction.

The lyric poems of Alceus, Alcman and Bacchylides, the hymns of Callimachus, and the elegy on Bion by Moschus, are all beautiful pieces of poetry; yet who shall be so hardy as to term Alceus an imitator of love, Callimachus an imitator of awe and religious admiration, or Moschus an imitator of grief for the loss of his friend?

The Scholion on the expulsion of Pisistratidæ from Athens, by Harmodius, and Aristogiton is still extant, but the author of it can never be styled an imitator of patriotism; and if the music were extant, and we could hear it, with the unadulterated ears of an Athenian, we should readily allow that it was no imitative production. Again, a fable in verse, is no more an *imitation*, than a fable in prose. Shall we call poetical narration *imitative*, because it describes the manners, and relates the actions of men? If we do, every art, and every history must bear the same appellation.

What has been said of poetry, may be

* Examples may be found in Catullus, and the Epodes of Horace, as well as in Archilochus, whose manner and style the latter imitated.

be applied to music, which is poetry to advantage dressed; and even to painting, many kinds of which are poems to the eye, as all poems, merely descriptive, are pictures to the ear. Thus we shall consider them all, as speaking the language of passion, not *refined* by unnatural forms, or the corruptions of false taste.

Pictures, which represent the human figure and countenance, are indeed strictly *imitative*, but let it be remembered, that those paintings, which place before our eyes some *passion*, strike deeper, on the affections. But then, their powerful effect arises, not from any imitation, but from *sympathy*, that grand mover of the affections of mankind, that innate faculty of sensation, seated in the deepest recesses of the human mind, to which the arts of poetry, music, and painting are indebted for their powerful effects.

In opposition to our arguments, it may, perhaps, be alledged, that descriptive *poetry* and descriptive *music* are,

like the paintings of the human form, strictly *imitations*; but let it be considered that words and sounds form no resemblance of visible objects; and imitation implies resemblance. We, therefore, think that the parts of these three arts, which are merely descriptive, act by a kind of *substitution*; that is, they raise in our minds affections or sentiments, analogous to those which arise in us, when the respective objects are presented to our senses, in nature.

But on these subjects, a systematic series of dissertations might be written. Let me, therefore, conclude this crude essay.

If our arguments are founded in truth, and our assertions have justice for their basis, it will appear that the noblest effects which poetry, music, or painting can produce, are expressive of the passions, and operate on the mind, by sympathy; while the subordinate parts are descriptions of natural objects, and affect us by substitution.

THE LIFE OF ARIOSTO.

To γὰρ γρηγὰς ἐστὶ θανούων.

HOMER.

ARIOSTO was descended from an ancient family, that had flourished in high estimation for a long course of years at Bologna. The house of the Ariosti, however, removed to Ferrara, on the marriage of Lipa Ariosto, with Obizzo III. Marquis of Este.

Among other branches of this name was Nicolo, who filled several important posts, under the Dukes of Ferrara, and was sent on several embassies to the Pope, the Emperor, and the King of France. He was at length appointed Governor of Rheggio, and then married Daria de Malagazzi, a lady of wealth and family, by whom he had five sons and as many daughters, of whom Ludovico, the subject of these memoirs, was the eldest, and gave very early presages of a superior genius.

His progress in the Latin language exceeded that of almost all his contemporaries, and while he was in his rudiments, he composed a tragedy on the story of Pyramus and Thisbe, which was acted by his brothers and sisters.

His father Nicola, however, possessed little taste for literature, and rather wished his son to desert those flowery paths, and pursue some lucrative profession, with assiduity. He was, therefore, sent to Padua, to study civil law.

Ovid, Petrarch, and Tasso had fathers cast in the same mold, and the conduct of all these great poets was the same. The natural bent of their genius led them all to the cultivation of poetry, and every other acquirement was esteemed only as far as it was conducive to the grand object of their wishes.

Nicolo, by the interference of a near relation, at length permitted his son to obey that strong propensity to literature, which had created an early aversion for the law, and had instigated him privately to peruse, and even translate, several of the French and Spanish romances.

Ludovico was now at liberty, and under the tuition of Gregorio de Spoleti,

leti, he applied himself with unremitting assiduity to recover the time which he had lost. He was now twenty, and previous to a perusal of the Greek writers, he determined to make himself a perfect master of the Latin tongue. But in the midst of his literary pursuits, his master was sent into France, with the grandson of Alphonso of Naples, where he soon after died, to the inexpressible grief of Ariosto.

This loss, however, was not the only misfortune by which his studies were impeded. His father Nicolo was carried off, about the same time, and left a large family to the care of Ludovico. He has described his situation in his sixth satire:

Mi more il padre e da Maria il pensiero, &c.
My father dead, I took the father's part,
And chang'd for household cares the muse's art;
For tuneful verse, each thoughtful hour I spent
To husband well the little heaven had sent:
Each sister claim'd by turns my guardian hand,
To watch their youth, and form their nuptial band;
While piety and love my heart engage,
To rear my helpless brethren's tender age.

He was thus plunged into a sea of troubles. The design of prosecuting the Greek language was necessarily relinquished, and the Latin almost abandoned. His friend Pandolfo for some time stimulated him to the continuance of his studies, but death deprived him also of this companion.

All these disappointments could not damp the vigour of his genius. His vein for poetry defied all obstruction, and at the age of twenty-nine, his Latin verses had acquired him uncommon reputation. His company and conversation were now eagerly sought by the learned, and Cardinal Hippolito of Este, invited him to his court, and entertained him for fifteen years in his service.

As his mind was now freed from the load of care which had depressed it, he turned his thoughts again to verse, and displayed such a happy versatility of genius, that, in whatever species of poetry he wrote, as his Italian biographer observes, *that* appeared to have been his particular study.

As no author had written a poem of the romance kind, with that dignity

which the subject seemed to demand, he formed a plan of such a composition, at about thirty years of age, which he communicated to Cardinal Bembo. He was now advised to write in Latin; but he replied, that he would rather be the first among the Tuscan writers, than the last among the Romans. At the same time, he produced some stanzas of his Orlando, which changed the opinion of his friend, who gave him such encouragement, that he determined to prosecute his plan with vigour.

The story which Boyardo had begun, as it was well known, he determined to finish. He, therefore, retired to the villa of a relation, near Rheggio, in order to pursue his studies without interruption. He has given an agreeable sketch of his retreat, in his fourth satire.

But his literary employments were again interrupted. He was sent on an embassy to Pope Julius II. by the Duke of Ferrara, and acquitted himself very honourably in his commission; and at the battle of Ravenna, in which the Duke's party conquered, our poet took one of the largest of the enemy's vessels, filled with stores and ammunition.

Ludovico was then sent a second time to the Pope, but so incensed was his holiness against the duke, that Ariosto with difficulty escaped alive to Ferrara.

When these tumults had subsided, Ludovico returned to his retirement, and after many interruptions, occasioned by his continuing in the cardinal's service, he sent his Orlando into the world in 1515.

But the prelate's favour did not continue much longer. For on his declining to accompany him into Hungary, on account of his health, he lost his patron's protection. On which account, he retired from the bustle of a court, and published a new edition of his poem, in 1521, with corrections.

At the death of the Cardinal, he had resolved to take a final leave of public life, but was appointed, a few years after, to the government of Gragnana, a province on the Apennines, in which the people were very licentious, and almost without law or rule.

By prudence, and proper exertions of authority, he reduced them to their duty; and by his conduct during this period of his power he gained the affection of his subjects, and the approbation of his sovereign.

He again returned to court, at the expiration of his government, and for the amusement of the Duke wrote several tragedies. His service was more agreeable now, than it had been while he lived with Hippolito, and as his imagination and fancy were again at liberty, he published some satires.

A law-suit, however, involved him in new difficulties, and for some time he was obliged to lay aside his compositions. But when his affairs were settled, he purchased a small piece of ground, opposite the church of St. Benedict, on which he built a house, and laid out a garden.

On this spot, he spent the remainder of his life in retirement, as much as possible secluded from public employments, and devoted his hours to poetical meditation.

He was seized about the end of the year 1532, in the 59th year of his age, of a lingering illness, not long after he had committed his *Orlando Furioso* to the press, in the improved state in which we now have it. In defiance of medical assistance, as, indeed, the remedies applied brought on a consumption, he expired at Ferrara, on the 6th of June, or as other writers say, on the 8th of July, 1533.

Thus died Ludovico Ariosto, a man of uncommon reputation, whether we consider him as a public character, or as a poet. In the former point of view, we find him beloved by Leo X. and in the closest friendship with the family of Medicis. In the latter, he appears to be one of those rare geniuses, who have obtained the zenith of reputation, during their life-time, while their works have preserved an equal reputation, when the judgement of contemporary critics has been sanctified by succeeding generations, when personal attachments have lost their influence, and the early decisions of public taste have been coolly examined by mankind.

After this short life of the greatest
LOND. MAG. July 1783.

of the modern Italian poets, it will undoubtedly be expected that some account should be given of his manners, his person, and his modes of life. There is a curiosity, inherent in human nature, which urges us to enquire into the minutest particulars that respect men of eminence.—And surely this curiosity cannot but be deemed laudable, when we consider that these characters should be viewed as objects worthy of imitation, as they raised themselves by their talents to posts of dignity, or extended their reputations in the eyes of their contemporaries, or delivered their names pure, and unsullied by the breath of dishonour, to enjoy the united love and admiration of posterity.

Ariosto then was modest and affable in his conversation, as we are told that our great countryman, Dryden, was, and by his behaviour he seemed almost unconscious of his superiority. In argument, he was close and correct: in general conversation, quick and agreeable. He seldom laughed; but though his temper was rather of a melancholy cast, his dispositions were far from sullen or morose. He was fond of female society, and was always observed to be most lively in the company of women. He disliked ceremony, but respected power and rank, with the exactest propriety. He scorned all dignities which could only be acquired by servitude. Of his country he was a sincere lover. To his prince he was loyal, and in his friendships steady.

Towards the evening he usually made his single meal; and as he was rather a despiser of luxury, his table was neither remarkable for variety of dishes, nor curious for delicacies. In one of his satires, he says,

I little heed what plenteous wealth affords,
Where costly dainties pile luxurious boards:
Well had I lived, when man, to hardship bred
In early times, on simple acorns fed.

While he was composing his *Orlando*, he would frequently rise, in the middle of the night, a custom which Mr. Pope likewise observed. Whatever then occurred, he committed to paper, and in the morning communicated to his friends.

His integrity was incorruptible, and
F so

so well known, that an old man, who was afraid of being poisoned on account of his great wealth, trusted himself without hesitation in the hands of Ariosto.

As a son and a brother, his conduct towards his family, which we have already related, is sufficient to establish his character.

His fondness for building was remarkable; and when one of his friends expressed his astonishment that he could be contented with so small a house, when he had described such wonderful edifices in his poem, he told him that it was much easier to put words together than bricks, and then led him to the portico of his house, where he shewed him these lines, which had been engraved, by his direction, over the door:

*Parva, sed apta mihi, sed nulli obnoxia, sed non
Sordida, parva meo sed tamen ære domum.*

*Small is my humble roof, but well design'd
To suit the temper of the master's mind;
Hurtful to none, it boasts a decent pride,
That my poor purse the modest cost supplied.*

He was naturally timid, and especially on the water, although he discovered great personal bravery, in an engagement between the Pope's and Duke's vessels.

He was never satisfied with his verses, but continually altered them.

He was fond of gardening and planting, though quite ignorant of botany. His favourite authors were Virgil, Tibullus, and Horace. Propertius he did not admire.

He was of an amorous constitution, and very susceptible of the powers of beauty. Geneura, however, is the only name which he has recorded in his sonnets: and to that indeed he only alludes.

His person was rather above the common size. His countenance grave, and contemplative. From Titian's admirable picture of this delightful poet, he appears to have been partly bald, to have had black curling hair, a high forehead, arched eye-brows, a large aquiline nose, and a complexion rather inclining to the olive.

He is reported to have met his dissolution with great composure, and, indeed, seemed impatient to leave this world, as he was strongly impressed with the most pleasing of all ideas, that in another state he should know all the friends whom he had lost during his life-time.

He was interred in the church of St. Benedict, under a plain monument, which was afterwards enriched with several Greek, Latin, and Tuscan inscriptions.

T. T.

AN ACCOUNT OF THE BURIAL PLACE OF THE FAMILY OF THE SCIPIOS.

Me quidem - - non tam operibus magnificis, exquisitisque antiquorum artibus delectant, quam recordatione summorum virorum ubi quisque habitare, ubi sedere, ubi disputare sit solitus: studiosæque eorum etiam sepulcra contemplar.

Cic. de Leg. Lib. 2.

IT has long been a question among the learned, *in what part of the Via Appia, was situated the sepulchre of the family of the Scipios.* This dispute has been conducted, and indeed has terminated in a similar manner to that relative to the situation of the ancient Herculaneum. While some authors placed it upon Mount Vesuvius, others placed it at the edge of the sea shore, at Resina; others again, at Torre del Greco; others at Torre dell' Annunziata, &c. &c. but not one, that I ever

read, had the least idea of its true situation, at Portici, and where it was actually discovered some years since.

About the year 1616, a Roman peasant working in his vineyard, which was situated about a quarter of a mile within the Porta Casina, now called San Sebastiano, discovered a tomb-stone with the following inscription:

*Hæc. cino. plurimum. consentient. R.
Duxoro. Optumo. Fuisse. Viro.
Luciom. Scipione. Filio. Barbati,
Consul. Conser. Aulicis. Hic. Fuit.*

Hæc.

*Hec. Cepit. Corsica. Aleriaque. Urbe.
Dedit. Tempestatibus. Aide. Merito.*

This discovery, it naturally was imagined, would finish the contest; and it did for some time; till the learned Marchese Maffei, of Verona, in his book, intitled *De Arte critica Lapidaria*, endeavoured to prove, that the stone in question, must have been brought here by some vine-dresser, &c. to build or repair his little cottage; and that the sepulchre of the Scipios lay on the other side of the Via Appia; and, as a further proof, he or some other of that time, brought the following quotation from Cicero's first *Tusculan* disputation: "*an tu egressus Porta Capenam Catalini, Scipionum. Serviliorum, Metellorum, sepulchra vides, miseros putas illi?*" and from hence observed, that although he (Maffei) might be mistaken as to the exact spot; yet from Cicero it was evident, that it must have been without the Porta Capena; and therefore, not where the old inscription was found: besides, it is added, that the custom of the ancient Romans was, never to bury any one within the walls of the city, and even the bodies of their emperors were burned in the Campus Martius. To this opinion all the learned have since acceded: but a late discovery in Rome has again thrown them all into confusion; and they are now forced to acknowledge, in opposition to Maffei, that the spot where the stone was found in 1616, is the family tomb of the Scipios.

It came to light in the following manner: A vineyard dresser having occasion to enlarge his little wine cellar (which, with his cottage, is built on the site where the above-mentioned inscription was found, in 1616) in digging, came to a wall, which he broke through, and found a small chamber, in which was placed an earthen jar, made of baked earth, with two handles, containing cinders, ashes,

&c. and close to it the following, engraved on Tiburtine stone:

*L. Corneli. L. F. P. . . .
Scipio. Quasi.
Tr. Mil. Annos.
Gnatus XXXIII.
Mortuos. Pater.
Regem Antioco M
Subegit.*

The walls are composed of alternate layers of brick and tile, and appear as fresh as if but just finished; if my memory does not fail me, this room may be about 20 feet below the surface of the vineyard, perhaps more. Besides this of Scipio Asiaticus, in a little chamber adjoining was found the following inscription:

*Quei. Apice. Insigne. Dial. Aminis. Gessit.
Mors. Perfec. Tua. ut. Effret. omnia.
Brevia. Honos. Famo. Virtusque.
Gloria. Atque. Ingenium. Quibus Sci.
In. Longa. Licuisset. Tibi. Utier. Vita.
Facile. Facies. Superases. Gloriam.
Maiorum. Qua. Re. Lubens. Te. in. Gremia.*

In the same place were also found several human bones; and as, from the testimony of Livy (4. decal.) and of Cicero (*Orat. pro Arch.*) it appears that the old Calabrian bard Ennius, was interred among the Cornelian family, to which indeed may be added, as a further proof, these lines of Ovid,

*Ennius emeruit Calabris in montibus ortus,
Contiguus poni Scipio magne, tibi.*

I could not help imagining that the bones in question, were the remains of that famous poet; of him, as Lucretius says,

*Qui primus ameno
Detulit ex Helicone perenni fronde coronam*

And, therefore, notwithstanding the strict watch kept over them, until the Holy Church had determined, whether they were of Christian martyr, or pagan infidel, I contrived, by the assistance of a gentleman who was with me, to procure the tibia: and flatter myself, that the want of this will not impede

F 2

* As the learned reader may not be displeased with a classical interpretation of this piece of antiquity, he is presented with the following:

*Hunc. unum. plurimi. consentiunt. Romæ.
Bonorum. optimum. fuisse. Virum.
Lucium. Scipionem. Filium. Barbati.
Consul. Censor. ædilis. hic. fuit.
Hic. cepit. Corsicam. Aleriamque. urbem.
Dedit. Tempestatibus. ædem. merito.*

pede his flight to either Paradise or Parnassus. Quintilian's opinion of him, I cannot pass over, as it will, in some measure extenuate my seeming idolatry for this Latin Homer, as St. Jerome calls him: "*Ennium sicut sacros vetustate Lucos adoremus, in quibus grandia et antiqua Robora jam non tantam habent speciem, quantam religionem.*"

The grand objection brought in the beginning of the last century to the true situation of the Cornelian vault, was, I observed, its being within the walls, in flat contradiction to Cicero, who told us it was *without*; and also to the known custom of the ancient Romans, who never buried any one within the city: to answer these objections, it will be necessary that I give a short account of the walls of Rome, from Romulus to Marcus Aurelius.

Romulus, who is said to have laid the first foundation of Rome, built a square wall round the Palatine Hill: this is plain from a verse of Ennius: *Et quis extiterit Romæ regnare quadratæ?* and Dionysius (lib. 2.) expressly tells us it was so formed. Romulus being forced to admit Tatius, the Sabine, to a share of the government, the latter added the Capitoline hill to the new city. Numa, who lived, as Solinus says, "*In colle primum quirinale, deinde propter adem vestæ,*" extended the walls round the Quirinal hill. Tullius Hostilius took in the Cælian, and gave it to the Albans, whom he conquered and brought to Rome. Ancus Martius added the Aventine and Janiculum, which latter he joined to Rome by a bridge, called at this day by the Italians *Ponte Sesto*. The Elder Tarquin rebuilt the walls with large square stones, part of which remains at this time. Servius Tullius, from the great increase of inhabitants, extended the walls round the Viminal and Esquiline hills; in this state the walls remained until Marcus Aurelius came, who, according to Vopiscus, surrounded the city with a new wall of fifty miles in circumference: this was done about the year of Christ 170,

Hence then it is evident, that the boundary of Rome, during Cicero's time, and near two centuries after, was that built by Servius Tullius; and his wall ran (as the old foundation has been traced) almost in a straight line from the present gate of St. Paul, over the Aventine hill, to the *Porta Maggiore*; throwing out the two roads which now branch to the Latin gate, that of Saint Sebastian, and passes within the Granite column, which stands opposite to a small convent situated a little above, where the roads divide. On that branch which leads to the latter gate, and is part of the old *Via Appia*, was discovered the vault in question; it is about a quarter of a mile from the old site of Servius's wall, and, therefore, perfectly without the walls, as Cicero described it.

Notwithstanding the assertion of Asconius, the scholiast, I do not believe that Scipio Africanus was interred in this vault, or indeed in any other near Rome; because, according to Seneca (Epist. 86.) he died in a voluntary exile at Liternum, near Cuma; and Aurelius Victor in his life, tells us, "*Moriens petiit ab uxore ne corpus suum Romam deferretur;*" and indeed on his tomb was this line, "*Ingrata patria, nec ossa mea habebis.*" This monument existed till, I believe, the 15th century, when the people of Naples converted it into a watch tower: and *patria* being the only word visible on it, it was called *Torre del patria*, which name it now retains.

The objection brought, that the Romans never buried their dead within their walls, I readily grant: nor was that peculiar to them, the Grecians and Trojans did the same; except indeed the founders of cities, as Pelops, in Elis (Pindar, Ol. 1.) Theseus, in Athens (Plutarch) and Semele in Thebes (Euripid. Bacc. ver. 6.) but this objection is intirely answered by the proofs given, that the walls of Rome in Cicero's time, were of less extent than they are at present,

VIATOR,

Barum. Devon.

GENEROUS

GENEROUS INDIGNATION. A FRAGMENT.

—**W**HEN Charistes heard the tale of woe, indignation and pity struggled equally within his breast. Both put in their pleas for audience. Both were admitted. But as indignation was first excited, and as every part of the story contributed to keep it alive and vigorous, it could bear restraint no longer, but burst forth into the following exclamation:—

—“O, Censoriousness! how I hate thee! Thou black and malignant offspring of guilty consciousness and base suspicion. I abhor thy character from my very soul; and fly the tenement where thou residest, knowing that a legion of devils besides possess it. Armed on all sides with their envenomed darts thou issuest from the cell of darkness to spread confusion and jealousy through the world.

“How complicated are the forms this fiend of Erebus assumes! Sometimes like destruction she wasseth at noon-day—spreading havock before heaven’s brightest face with an unblushing countenance. And as her fell purpose suits, she at other times veils her face in clouds, and, like an arrow, flieth in darkness. We are not provided for—for then we are unconscious of her black designs. There is no escaping them when drawn with a secret and invisible hand.—Avaunt thou magic hand for ’twas dipped in Acheron.

“How feelingly do I utter these exclamations! I must give them vent. My soul is ‘tremblingly alive all o’er,’ to the hated sense of censoriousness—its foul and destructive influence.—I have felt it myself. I know the covert manner by which the goodness of per-

sonal character is frequently brought in question—and I know the mischief it hath done beyond all the broad and open attacks of professed malice. Half words—distant hints—shrugs and smiles—whispers and oblique looks—a cold assent or the bare hesitating approbation have left the mind brooding with suspicions, and hovering between doubt and certainty without being able to fix on any thing.—But I cannot enumerate all thy forms—nor distinguish all thy dresses—thou parent of discord, and nurse of jealousy. They are as numerous as thy nature is malignant. But I would bury thee in darkness, whence thou arisest, and blot even thy remembrance from the world for ever.

“And, oh! thou fairest daughter of the skies, meek-eyed Charity! be mine. Distil thy gentle influences on my heart, and ever may it be awake to love and pity. ’Tis thine to vindicate the cause of injured innocence:—to wipe the tear from off the virgin’s cheek, when malice armed with dark insinuations and keen reproach hath driven her to the shades to weep in silence.—Oh!—the tears are sacred. Ye ministers of love—guardians of the chaste and fair, catch them ere they fall—like pearls they will adorn your silver wings, and sparkle with mild radiance in the courts above. Bear them—oh! bear them to the throne of him, who is a father of the fatherless, and despiseth not the sacrifices of a broken heart.”

* * * * *

ON VANITY.

Se io vo, chi sta? Se io sto, chi va?—

DANTE, secretary to the Republic of Florence, had so high an opinion of himself, though a man of no extraordinary abilities, that he imagined nothing of consequence could be pro-

perly done without him; for this reason, when an embassy was to be undertaken, he would express his concern, that he could not be at Florence and other places at the same time. On these occasions

occasions he would make use of the words of my motto, the English of which is, "If, I go, who will stay here? If I stay, who will go?" To judge properly of our own merits is a perfection which few men attain; and in our decisions on this point, vanity more frequently prevails over reason, than diffidence over truth.

"To be too much satisfied with our own merits (says an ancient philosopher) is a folly; to be too diffident of ourselves, is a weakness." If, however, we nicely examine things as they pass before us in the commerce of this life, we shall find that the bold, forward, and assuming man, however shallow his abilities may be, will always rise upon the wreck of timid, bashful, and concealed merit. To what cause shall we attribute the success of quacks in physic, interrant preachers of religion, and pettifoggers of the law, but to the uncommon share of impudence they possess, which prejudices the minds of the ignorant, and obscures the understandings of the rich and lazy, who are above the trouble of reflection? If we take a general view of society, we shall soon be convinced, that the loquacious man, who affirms the truth of a matter without timidity, who positively vouches for fact what he asserts, and assumes the authority of some great person of his acquaintance to support it, will be listened to with attention; while the modest few, who perhaps may know the whole to be false, will not dare to oppose him, lest they should be overpowered by a multiplicity of words, and overwhelmed by a torrent of impudence.

It is indeed a misfortune for a man to be of too timid a disposition, and to be fearful of supporting his own argument, when he has truth and reason on his side, since, with such a disposition, he can hardly be expected even to make any tolerable figure in life. On the other hand, it is laughable enough to see the imaginary and affected consequence of some people, who, like Dante, consider themselves as the life and soul, as the *primum mobile* of those machines, in the motions of which they are perhaps as little concerned, as the organ-blower is in producing those enchant-

ing strains which arise from the delicate touch of the organist.

The vain man is often most ridiculous when he thinks himself most brilliant; for as vanity is always greedy of applause, the mind becomes so biassed to itself, and the senses so distempered, that he cannot feel the irony of flattery, and the satirical applauses of some wit, till the laughter of the whole company rouse him from his lethargy, and awaken him to a just sense of his folly and disgrace.

To hold the balance properly between the extremes of vanity and diffidence is a business that will require little less than the study of a man's life, since the boundary that separates the one from the other, is as thin as the partition which divides sense from thought. The mind that is accustomed to wander through the lawless regions of fancy, and whose flight is not to be stopped by either reflection, reason, or philosophy, will receive no improvement from age and experience; and he, in whose bosom such a mind is seated, will ever be the dupe of his own prejudices, and be insulted or despised by the members of every society, in which manly and refined conversation holds a place. There is, indeed, a degree of confidence which every man ought to possess in himself, and which he should never give up to the whim and caprice of any one. We should not suffer ourselves to be laughed out of a virtuous action, nor give up our integrity to the idol of fashion. To value ourselves as beings of an exalted nature, and as born to rule over, not to imitate, the brute creation, is not to be considered as a mark of vanity, but as the peculiar province of man. To exert these talents which nature has given us, and to improve them to our own advantage, and the good of the community, in which we live, is certainly our duty; and it is surely no crime to let the world see and approve them; but that we may not raise enemies, or expose ourselves to ridicule, we should justly rate the few talents which Heaven has bestowed us, and properly weigh our own merit when compared with that of others.

R. J.

TO

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TO THE EDITOR OF THE LONDON MAGAZINE.

SIR,

AS many of your readers have undoubtedly visited the celebrated Tintern-Abbey, the following description of it cannot fail of bringing to their mind, in the strongest point of view, the various beauties of those famous ruins.

E.

A DESCRIPTION OF TINTERN-ABBEY.

TINTERN-ABBEY, which belongs to the Duke of Beaufort, is situated on the River Wye, at a small distance from Monmouth, and it is esteemed, with its appendages, the most beautiful and picturesque view on that celebrated stream.

Castles and abbeys have different situations, agreeable to their respective uses. The castle meant for defence, stands boldly on the hill: the abbey, intended for meditation, is hid in the sequestered vale.

Ah! happy then, if one superior rock
Bear on its brow the thivered fragment huge
Of some old Norman fortrefs: happier far,
Ah! then most happy, if thy vale below
Wash, with the crystal coolness of its rills,
Some mouldering abbey's ivy-vested wall.

Such is the situation of Tintern-Abbey. It occupies a gentle eminence in the middle of a circular valley, beautifully screened on all sides by woody hills: through which the river winds its course; and the hills closing on its entrance, and on its exit, leave no room for inclement blasts to enter. A more pleasing retreat could not be found. The woods and glades intermixed; the winding of the river; the variety of the ground; the splendid ruin, contrasted with the objects of nature, and the elegant line formed by the summits of the hills which include the whole, make all together a very enchanting piece of scenery. Every thing around breathes an air so calm and tranquil, so sequestered from the commerce of life, that it is very easy to conceive a man of warm imagination, in monkish times, might have been allured by such a scene to become an inhabitant of it.

No part of the ruins of Tintern is seen from the river, except the abbey-church. It has been an elegant Go-

thic pile; but it does not make that appearance as a distant object, which we expected, though the parts are beautiful. The whole is ill shaped. No ruins of the tower are left, which might give form and contrast to the walls and buttresses, and other inferior parts: on the contrary a number of gabelards hurt the eye with their frequency, and disgust it by the vulgarity of their shape. A mallet judiciously used, but who durst use it? might be of service in fracturing some of them; particularly those of the cross isles, which are not only disagreeable in themselves, but confound the perspective. But were the building ever so beautiful, encompassed as it is with shabby houses, it could make no appearance from the river. From a stand near the road, it is seen to more advantage. But if Tintern-Abbey be less striking as a distant object, it exhibits on a nearer view, when the whole together cannot be seen, but the eye settles on some of its nobler parts, a very enchanting piece of ruins. Nature has never made it her own. Time has worn off all traces of the bull: it has blunted the sharp edges of the chisel; and broken the regularity of opposing parts. The figured ornaments of the east window are gone, those of the west window are left. Most of the other windows, with their principal ornaments, remain. To these are superadded the ornaments of time, ivy in masses uncommonly large, has taken possession of many parts of the wall; and gives a happy contrast to the grey-coloured stone, of which the building is composed. Nor is this undecorated. Masses of various hues, with lichens, maiden hair, penny leaf, and other humble plants, overspread the surface; or hang from every point and crevice.

Some

Some of them were in flower, others only in leaf, but all together they give those full blown tints which add the richest finishing to a ruin. Such is the beautiful appearance which Tintern-Abbey exhibits on the outside in those parts where we can obtain a near view of it. But when we enter it, we see it in most perfection; at least if we consider it as an independent object, unconnected with landscape. The roof is gone: but the walls, pillars, and abutments which supported it, are entire. A few of the pillars indeed have given way; and here and there a piece of the facing of the wall: but in correspondent parts, one always remains to tell the story. The pavement is obliterated: the elevation of the choir is no longer visible: the whole area is reduced to one level; cleared of rubbish, and covered with neat turf closely shorn, and interrupted with nothing but the noble columns which formed the isles, and supported the tower. When we stood at one end of this awful piece of ruin, and surveyed the whole in one view, the elements of air and earth, its only covering and pavement, and the ground and venerable remains which terminated both, perfect enough to form the perspective; yet broken enough to destroy the regularity; the eye was above measure delighted with the beauty, the greatness, and novelty of the scene. More picturesque it certainly would have been, if the area, unadorned, had been left with all its rough fragments of ruin scattered round; and bold was the hand that removed them: yet as the outside of the ruin, which is the chief object of picturesque curiosity, is still left in all its wild and native rudeness; we excuse, perhaps, we approve the neatness, that is introduced within, it may add to the beauty of the scene - to its novelty it undoubtedly does. Among other things in this scene of desolation, the poverty and wretchedness of the inhabitants were remarkable. They occupy little

huts, raised among the ruins of the monastery; and seem to have no employment but begging, as if a place, once devoted to indolence, could never again become the seat of industry. As we left the abbey, we found the whole hamlet at the gate, either openly soliciting alms; or covertly, under the pretence of carrying us to some part of the ruins, which each could shew; and was far superior to any thing which could be shewn by any one else. The most lucrative occasion could not have excited more jealousy and contention. One poor woman we followed, who had engaged to shew us the monk's library: she could scarce crawl; shuffling along her palsied limbs, and meagre, contracted body, by the help of two sticks. She led us through an old gate into a place overspread with nettles and briars; and pointing to the remnant of a shattered cloister, told us that was the place; it was her own mansion: all indeed she meant to tell us, was the story of her own wretchedness: and all she had to shew us was her own miserable habitation. We did not expect to be interested: but we found we were. I never saw so loathsome a human dwelling; it was a cavity lustily vaulted, between two ruined walls, which streamed with various coloured stains of unwholesome dews. The floor was earth, yielding through moisture to the tread. Not the merest utensil, or furniture of any kind appeared, but a wretched bedstead, spread with a few rags and drawn into the middle of the cell to prevent its receiving the damp which trickled down the walls. At one end was an aperture which served just to let in light enough to discover the wretchedness within. When we stood in the midst of this cell of misery, and felt the chilling damps which struck us in every direction, we were rather surprised, that the wretched inhabitant was still alive; than that she had only just lost the use of her limbs.

P O E T R Y.

O N V I R T U E.

*Virtus, repulsæ nescia fordixæ,
Intaminatis fulget honoribus.* HORAT.

AH me! will thoughtless mortals ever prize
The beams that float in fancy's fruitful eye?
Still think when glittering forms unnumber'd rise
They lead to pleasures that will never die?

Alas, how vain the miser's golden dreams;
For hoarded treasures cannot purchase joy!
How vain the prodigal's delusive schemes,
Which please one moment, and the next do-
stroy!

All transient are the gifts, that pleasure brings:
When present, they delude, when past, they're
vain;

Yet bliss eternal in that bosom springs,
Where godlike innocence asserts her reign!

The honest breast defies malignant care:
The Vicious only dread the pangs of woe;
For truth and reason to mankind declare,
"Virtue alone is happiness below!"

What are the honours of the proudly great?
The laurel-wreath which decks the poet's
brow!

The breath of incense, and the pride of state,
No lasting pleasures on the mind bestow!

Virtue to man congenial bliss can give!
Then let me Vice's flattering power restrain;
Alas! too late, shall feeble mortals strive
To curb the tyrant, when they feel the chain?

For Vice, in every shape, when unconfin'd,
Soon scorns controul, and blasts the honest name;
Tears Virtue's golden precepts from the mind,
And conquers honour, fortune, life, and fame.

Assist me Virtue; Goddesses heavenly bright!
By thee illumin'd, let my bosom glow;
Thou canst in every stage afford delight;
Thou canst, in every scene, dispel our woe.

In youth's contracted hour, thy heavenly ray
Resilient beams, with captivating grace;
So shalt thou bloom, when age's painful day,
Shakes in the head, and trembles in the pace.

Even when repentance soothes the mournful heart,
And kindly blunts tormenting conscience' sting,
'Tis thine to molliate sorrow, and impart
An inward calm, which vice can never bring.

When guilty mortals quaff sweet pleasure's stream,
False joys deceive, and vanity betrays;
Time swiftly terminates the golden dream,
When beauty fades, and vigorous youth decays.

Age, the conspicuous mark of fortune's rage,
The prey of wretchedness, must still complain:
If vicious, feel, unable to assuage,
The sting of insult, and the rack of pain?

When pale disease enerves the vital frame,
Vice sinks appal'd, while virtue's glories rise,
Catch a resplendent spark of heavenly flame,
Pant for immortal life, beyond the skies.

LOND. MAG. JULY 1783.

Then, Goddesses, hear! Oh, hear my suppliant vow!
Oh, lead me far from Vice's wretched throng;
So, while intrinsic honours deck my brow,
Thy animating name shall swell my song!

Let courage, not impetuous passion sway;
A generous piety, and not austerie:
Let reverend age, a blameless ease display,
And death, nor vainly hope, nor idly fear!

Let me to solitude from cares withdraw,
By thee supported, and by wisdom fir'd!
Be my life regulated by thy law,
Each wish directed, and each thought inspir'd.

By Virtue animated, Greece beheld
Her sons, in arms and arts superiour rise:
Saw her states flourish, and her foes repell'd,
And hallow'd temples reach the distant skies.

By Virtue animated, Codrus bares
His manly bosom to the missile dart:
While, in his country's cause, the patriot dares
Defy the wound that perforates his heart.

By thy instructions, sacred Virtue, taught,
The sons of Sparta scorn'd a servile yoke!
And meed of justice Aristides sought,
And, blest with eloquence, the Athenian spoke.

By Virtue animated, Rome display'd,
Her banner waving in the darken'd air:
While, led by thee, her warriors undismay'd,
Could fight like heroes, and like Gods could
spare.

'Twas thine to bless immortal Milton's lyre,
With wisdom's lore, and energy divine;
'Twas thine enraptur'd Dryden to inspire,
With thought sublime, and "long resounding"
line.

Unaw'd by envy, in thy precepts bred.
With native eloquence, great Chatham rose!
Nor sway'd by interest, nor by faction led,
He doom'd to fate Britannia's daring foes.

But to fictitious names no more confin'd,
To thee my thoughts aspire, O God supreme!
Some emanation of thy perfect mind,
Virtue from thee derives her fulgent beam.

Grant that her precepts and pellucid ray,
May curb my passions and inform my soul:
Instruct my heart to find the living way,
And error's clouds, and folly's rage controul.

Teach me to shun delusive zeal's false light,
Vice' guileful tenets, fashion's painted show;
Teach me this truth, "whatever is, is right,"
And all, but Virtue's solid pleasures, woe.

R.

L O V E.

IN THE STYLE OF ANACREON.

SAY, LOVE, ever shall my soul
Humbly yield to thy controul?
Say, what magic can impart,
Such soft terrors to thy dart,
That we sigh to be undone,
Courting what we ought to shun?

G

And

And the darling fair one prize,
Though our passion she despise?
What impels us to pursue,
Tell me, LOVE—Oh, tell me true?

"HOPE—'tis HOPE, the God replies,
Soothes your pangs, and heals your sighs.
HOPE, the parent of desire,
Fans the flame which charms inspire.
If the passion be sincere,
If my laws the swain revere,
Pleasure's all-enlivening train,
Court his breast, nor court in vain;
Friendship first, with look serene,
Fond Affection's gentle mien:
Honour with a steady eye,
Elegant simplicity:
Sympathy, that measure keeps,
Smiles, with joy, with anguish weeps!

"These allure the captive swain,
And shall well reward his pain,
If the object of his heart,
Hear the vow, and ease the smart.

"If false shepherds deck my shrine,
And implore my gifts divine,
Anxious doubt, and fretful Spleen;
Jealousy of haggard mien;
Joys, that vanish, ere obtain'd,
Honour, with surmises stain'd,
Idle Hopes and Transports vain
Still delude—yet still detain!

"Ah, then, youth, if beauty's charm,
Should thy gentle breast alarm,
Let thy heart's affection prove,
Ever faithful to thy love;
So, perhaps, at last, the fair
May attend thy votive pray'r,
Bid thee cease to breathe the sigh,
And reward thy constancy."

Come then, Love—come gentle boy,
Lead thy votary to joy;
Teach my charmer to beguile,
All my sorrows with a smile.

Let a mutual flame impart,
Bliss supreme to either heart;
And her praise while I rehearse,
Fondness shall inspire the verse:
Fragrant wreaths our hands shall twine,
Love, to decorate thy shrine;
Where the lily and the rose
Shall their bloomy sweets disclose;
And the flowerets which we bring
Flourish with eternal spring.

We may join the festive throng,
Sweep the lyre, and tune the song,
When the hymeneal train,
Bearing each a silken chain,
Now retreat, and now advance,
As they form the mystic dance;
Or beneath the spangled skies,
While the moon her light supplies;
Or beneath the woodbine shade,
Which no mortal dares invade;
If his animated breast,
Be not with thy favours blest.

Come then, Love, my suit succeed;
Honour's wreath shall be thy meed;
And the sun forget to glow,
And the waters cease to flow,
Ere, with Chloe's fondness blest,
Falseness should possess my breast—

No—my charmer I'll adore,
'Till earthly joys delight no more.

E.

V E R S E S

Written by the late EARL OF CHESTER-
FIELD, over a sideboard, at Sir William
Stanhope's, Twickenham.

LET social mirth with gentle manners join,
Unstun'd by laughter, uninflam'd by wine;
Let reason unimpair'd exert its powers,
But let gay fancy strew the way with flowers.
Far hence the wag's and wiling's scurril jest,
Whose noise and nonsense shock the decent guest;
True wit and humour such low helps decline,
Nor will the graces owe their charms to wine.
Fools fly to drink, in native dullness sunk:
In vain—they're ten times greater fools when
drunk.

Thus free from riot, innocently gay,
We'll neither wish, nor fear our final day.

On seeing Miss M. STAGELDOIR dance,
and play WILLIAM in ROSINA.

A DORN'D with each attractive grace,
When we beheld you first advance,
The loves directed every pace,
And led you through the mazy dance.

Thus when in woman's gay attire,
Sweet Stageldoir, you tread the stage,
Each swain with instant love you fire,
And every beauteous nymph with rage.

But when, in William's humble guise,
We view your unaffected ease,
And simpler airs delight our eyes,
And all your rustic graces please:

Each bosom different passions move;
Some magic charm around us plays:
The female heart begins to love,
And all the man with envy gaze.

VIATOR.

Birmingham, July 7, 1783.

A SACRED HYMN.

WHY, thou afflicted spirit why
Art thou cast down with care?
Why will thy melancholy thoughts
Consign thee to despair?

Cannot this goodly world so gay,
Nor all that it contains,
The flowery fields, the radiant skies,
Solace and soothe thy pains?

Cannot the toils of active life,
Thy busy thoughts engage?
Nor yet the cheerful haunts of men
Thy rising griefs assuage?

Or is thy sense of joy effac'd?
Are all thy wishes tied?
Thy hopes and thy desires extinct?
And thine affections dead?

Yet, gentle spirit, I would not
Upon thy griefs intrude:
Nor lift the sacred veil that hides
Thy soft sollicitude.

Poor

Poor, drooping spirit, I will not
Rebuke thee, nor reprove;
But I would pour into thy wounds,
The balm of heavenly love.

O lift thy voice to heaven, and breathe
To heaven thy fervent prayer:
God will relieve thy sore distress,
And save thee from despair.

Think not that God neglects thy cry:
He thine afflictions knows;
And tries thy vigour and thy faith,
And proves thee with thy woes.

O strive then with thyself, and still
Right valiantly contend:
Thy sufferings cannot last for age;
Thy griefs will have an end.

Observe the days that thou hast liv'd,
How very short they seem!
The shadow of a flying cloud!
Or recollected dream.

So will the future portion be
Of thy remaining life:
Strive then with holy zeal, and God
Shall bless thy pious strife.

He will thy sorrow mitigate,
And wipe away thy tears:
And he will heal thy painful wounds,
And banish all thy fears.

Amid the silence of the grave,
Far from alarming woes,
The weary heart shall cease to beat
In undisturb'd repose.

But what a glorious recompense,
Awaits thee in the sky?
There on a throne of gold shalt thou
Exalted be on high.

Thy robes of snowy white shall shine,
Pure as the noontide light:
And flowery fields of happiness,
Rise on thy ravish'd sight.

Strengthen'd, and prov'd, and purified,
By all thy sufferings here,
On wings, thou shalt ascend and fly
Beyond the starry sphere.

The minister of heaven shalt thou,
Thy growing powers employ,
And execute his will, and share
The fullness of his joy.

O then endure a little while,
And wrestle with thy woes:
To heaven lift up thy soul, from heaven
Thy consolation flows.

Fearless and resolute perform
The task to thee assign'd:
Grieve not; but, like an heir of heaven,
Be active and resign'd.

Gold, precious gold with fiercest flames,
Is in the furnace try'd:
And is from earthly mixture most
Severely purified:

And then it shines a diadem
Upon a prince's brow.
The finest spirits must be prov'd,
And fortified with woe.

THE DOOM OF OPPRESSION.

AN INSCRIPTION.

STRANGER! should compulsive need
Thy solitary journey lead
By that desolated rock
Shatter'd by the frequent shock
Of thunder pealing from the sky,
Charg'd with vengeance from on high,
Tread not near that shaggy mound
With tangling brakes and hemlock crown'd:
And chiefly at decline of day,
Turn thee, stranger, turn away.

Ever at the dismal hour,
When the clouds of midnight low'r,
All amid th' incumbent gloom,
Rising from th' unhallow'd tomb,
A spirit with heart-rending wail,
Loads the melancholy gale:
And, in the agonies of pain,
Shakes an unrelenting chain.
Furiously with hideous screams,
Girt with flames and livid gleams,
Fiends in their vindictive ire
Scourge him with a scourge of fire.
For the fell oppressor's doom
Overtakes him in the tomb!

What avail'd his treasure'd gain?
What avail'd his wide domain?
For, of fear'd and rugged heart,
Never would his hand impart,
From his overflowing store,
A scant pittance to the poor.
Nor alone his wealth with-held;
But by avarice impell'd,
Drove the widow and her child
To weep and wander in the wild:
Rest them of their humble lot:
Drove them from their lowly cot:
"Pity my child," the mother cry'd;
Unpity'd child and mother died.

But the fell oppressor's doom
Overtakes him in the tomb.
Tortur'd while he liv'd with care,
Driven by demons to despair,
By the dismal midnight shade,
In this wild horrific glade,
Furious he unsheath'd the sword,
And his ruthless bosom gor'd.
There he lay, unown'd, unblest,
Save that pious travellers cast
On his bleach'd, unbury'd bones,
Scanty earth and gather'd stones,
Till that shapeless mound arose
The memorial of his woes.

W. R.

E P I T A P H.

YE sons of ease, who spread your sails
In Pleasure's silver stream,
Believe not the fallacious gales,
Nor trust the glittering beam.

But from Alexis learn to prize
The joys by Virtue given;
These are the raptures of the wise,
And point the road to heaven.

These every sorrow will appease,
And every wish supply;
And teach the just with equal ease,
To slumber, or to die.

W. R.

G a

LITERARY

LITERARY REVIEW.

ARTICLE I.

OBSERVATIONS on the River Wye, and several Parts of South Wales, &c. relative chiefly to picturesque Beauty, made in the Summer of the Year 1770. By William Gilpin, M. A. Vicar of Baldre, near Lymington. 8vo. London. Blamire.

THE ingenious writer who has favoured the public with this work, is well known in the literary world, and will acquire additional reputation from these observations. They are divided into eleven sections, and are inscribed to Mr. Mason, who several years ago commended some observations which Mr. Gilpin had made on the lakes and mountains of the northern parts of this island. These, as he informs us, would have been published some time since, if the expences of engraving and printing had not worn too terrible an aspect.

Mr. Gray, we are told, made almost the same little tour, in the very year that our author made it, and paid him some very handsome compliments on perusing these observations, which were shewn him in a very rough and unfinished state. These commendations, and the "advice of friends," among whom Mr. Mason seems to claim a conspicuous place, Mr. Gilpin says, were a stronger inducement for him to publish his work, than any expectation, which he could form of approbation from the literary world.

These observations, however, the author might have ventured to send forth from the press, even without applying to his friends for counsel. Such references, indeed, are seldom of real service, as the favourable opinion which is thus extorted can rarely be trusted; and who could be so cruel, or so daring, as to tell a writer that his work was unfit for publication? In the present instance, we think with Mr. Mason, that it would have been a loss to the lovers of descriptive painting, if this performance had been withheld from the public.

Mr. Gilpin thus opens his first section:—"We travel for various purposes; to explore the culture of soils; to view the curiosities of art; to survey the beauties of nature; to search for

her productions; and to learn the manners of men; their different politics, and modes of life.

"The following little work proposes a new object of pursuit; that of not barely examining the face of a country; but of examining it by the rules of picturesque beauty: that of not merely describing; but of adapting the description of natural scenery to the principles of artificial landscape; and of opening the sources of those pleasures, which are derived from the comparison.

"Observations of this kind, through the vehicle of description, have the better chance of being founded in truth; as they are not the offspring of theory; but are taken warm from the scenes of nature as they arise."

Our author has adhered with fidelity to the rules which he here laid down, and the whole of the tour proves him to be a polite scholar, a man of a refined and elegant taste, and a nice and accurate observer of the beauties of nature's variegated scenes.

Mr. G. took his course along the Wallingford road, through Oxford to Gloucester. Down the river Wye, through Persfield, Chepstow, and Monmouth. Through part of South Wales, across the Bristol Channel, through Newbury and Reading, to Hounslow heath, where the journey began.

The plates, which are about fifteen in number, are etched from drawings, which, Mr. Gilpin tells us, were hastily sketched, and under many disadvantages. They are only intended to give some idea of the general effect of a scene; but in no degree, to mark the several picturesque and ornamental particulars, of which it is composed.

The observations on the various decorations that ornament the scenes on the river Wye, breathe all the correct knowledge of a master, with all the fire and imagination of an Amateur; and

and indeed the whole work will prove a source of entertainment to men of taste, and of utility to painters.

"The Wye takes its rise near the summit of Plinlimmon; and dividing the counties of Radnor and Brecknock, passes through Herefordshire. From thence becoming a second boundary, between Monmouth, and Gloucestershire, it falls into the Severn, a little below Chepstow. To this place from Ross, which is a course of near 40 miles, it flows in a gentle, uninterrupted stream; and adorns, through its various reaches, a succession of the most picturesque scenes.

"The beauty of these scenes arises chiefly from two circumstances—the lofty banks of the river, and its mazy course; both which are accurately observed by the poet, when he describes the Wye, as echoing through its winding bounds*. It could not well echo, unless its banks were lofty.

"From these two circumstances the views it exhibits, are of the most elegant kind of perspective; free from the formality of lines.

"Every view on a river, thus circumstanced is composed of four grand parts; the area, which is the river itself; the two side screens, which are the opposite banks, and mark the perspective; and the front-screen which points out the winding of the river.

"If the Wye ran, like a Dutch canal, between parallel banks, there could be no front-screen: the two side-screens, in that situation, would lengthen to a point.

"If a road were under the circumstance of a river winding like the Wye, the effect would be the same. But this is rarely the case. The road pursues the irregularity of the country. It climbs the hill; and sinks into the valley: and this irregularity gives the views it exhibits a different character.

"But the views on the Wye, though composed only of these simple parts, are yet infinitely varied.

"They are varied, first, by the con-

trast of the screens. Sometimes one of the side-screens is elevated; sometimes the other; and sometimes the front. Or both the side-screens may be lofty; and the front either high, or low.

"Again, they are varied by the folding of the side-screens over each other; and hiding more or less of the front. When none of the front is discovered, the folding-side either winds round, like an amphitheatre†, or it becomes a long reach of perspective.

"These simple variations admit still further variety from becoming complex. One of the sides may be compounded of various parts; while the other remains simple: or both may be compounded; and the front simple: or the front alone may be compounded.

"Besides these sources of variety, there are other circumstances, which, under the name of ornaments, still further increase them. Plain banks will admit all the variations we have yet mentioned: but when this plainness is adorned, a thousand other varieties arise.

"The ornaments of the Wye may be ranged under four heads—ground—wood—rocks—and buildings.

"The ground, of which the banks of the Wye consists (and which hath thus far been considered only in its general effect) affords every variety which ground is capable of receiving; from the steepest precipice to the flattest meadow. This variety appears in the line formed by the summits of the banks; in the swellings, and excavations of their declivities; and in the unequal surfaces of the lower grounds.

"In many places also the ground is broken; which adds new sources of variety. By broken ground, we mean only such ground, as hath lost its turf, and discovers the naked soil. Often you see a gravelly earth shivering from the hills, and shelving down their sides in the form of water-falls: or perhaps you see dry, stony channels, guttering down precipices; the rough beds of temporary torrents. And sometimes so trifling a cause, as the rubbing of sheep

* Pleas'd Vaga echoes thro' its winding bounds,
And Rapid Severn hoarse applause resounds.

Pope's *Eth. Ep.*

† The word amphitheatre, strictly speaking, is a complete inclosure: but, I believe, it is commonly accepted, as here, for any circular piece of architecture, though it do not wind entirely round.

sheep against the sides of little banks, or hillocks, will often occasion very beautiful breaks.

"The colour too of the broken soil is a great source of variety; the yellow, or the red oker; the ashy grey; the black earth; or the marley blue. And the intermixtures of these with patches of verdure, blooming heath, and other vegetable tints, still increase that variety.

"Nor let the fastidious reader think, these remarks descend too much into detail. Were an extensive distance described, a forest-scene, a sea-coast view, a vast semi-circular range of broken mountains, or some other grand display of nature, it would be trifling to mark these minute circumstances. But here the hill around exhibits little, except fore-grounds; and it is necessary, where we have no distances, to be more exact in finishing objects at hand.

"The next great ornament on the banks of the Wye, are its woods. In this country there are many works carried on by fire; and the woods being maintained for their use, are periodically cut down. As the larger trees are generally left, a kind of alternacy takes place: what is this year a thicket, may the next be an open grove. The woods themselves possess little beauty, and less grandeur; yet, as we consider them as the ornamental, not as the essential parts, of a scene, the eye must not examine them with exactness; but compound for a general effect.

"One circumstance attending this alternacy is pleasing. Many of the furnaces on the banks of the river consume charcoal, which is manufactured on the spot; and the smoke which is frequently seen issuing from the sides of the hills and spreading its thin veil over a part of them, beautifully breaks their lines, and unites them with the sky.

"The chief deficiency, in point of wood, is of large trees on the edge of the water; which, clumped here and there, would diversify the hills, as the eye passes them; and remove that heaviness, which always, in some degree (though here as little as possible) arises from the continuity of ground. They

would also give distance to the more removed parts; which, in a scene like this, would have peculiar advantage: for as we have here so little distance, we wish to make the most of what we have.—But trees immediately on the foreground cannot be suffered in these scenes as they would obstruct the navigation of the river.

"The rocks, which are continually starting through the woods, produce another ornament on the banks of the Wye. The rock, as all other objects, though more than all, receives its chief beauty from contrast. Some objects are beautiful in themselves. The eye is pleased with the tuftings of a tree; it is amused with pursuing the eddying stream; or it rests with delight on the shattered arches of a Gothic ruin. Such objects, independent of composition, are beautiful in themselves. But the rock, bleak, naked, and unadorned, seems scarcely to deserve a place among them. Tint it with mosses, and lichens of various hues, and you give it a degree of beauty. Adorn it with shrubs, and hanging herbage, and you still make it more picturesque. Connect it with wood, and water, and broken ground, and you make it in the highest degree interesting. Its colour and its form are so accommodating, that it generally blends into one of the most beautiful appendages of landscape.

"Different kinds of rocks have different degrees of beauty. Those on the Wye, which are of a greyish colour, are, in general, simple and grand; rarely formal or fantastic. Sometimes they project in those beautiful square masses, yet broken and shattered in every line, which is the characteristic of the most majestic species of rock. Sometimes they slant obliquely from the eye in shelving diagonal strata: and sometimes they appear in large masses of smooth stone, detached from each other, and half buried in the soil. Rocks of this latter kind are the most lumpish, and the least picturesque.

"The various buildings, which arise every where on the banks of the Wye, form the last of its ornaments; abbeys, castles, villages, spires, forges, mills, and

and bridges. One or other of these venerable vestiges of the past, or cheerful habitations of the present times, characterise almost every scene.

"These works of art are, however, of much greater use in artificial, than in natural landscape. In pursuing the beauties of nature, we range at large among forests, lakes, rocks, and mountains. The various scenes we meet with furnish an inexhausted source of pleasure. And though the works of art may often give animation and contrast to these scenes; yet still they are not necessary. We can be amused without them. But when we introduce a

scene on canvas—when the eye is to be confined within the frame of a picture, and can no longer range among the varieties of nature; the aids of art become more necessary; and we want the castle, or the abbey, to give consequence to the scene. And indeed the landscape painter seldom thinks his view perfect, without characterizing it by some object of this kind."

We shall not, at present, give any further quotation from this work, but shall occasionally lay before our readers, some of its most striking passages, in that department of our Magazine which is allotted to miscellaneous productions.

ART. II. *A new Translation of the Gospel of St. Matthew; with Notes, critical, historical, and explanatory. By Gilbert Wakefield, B. A. 4to.*

THE author was once a member of the Church of England: he doth not now appear to be a member of any church. His opinions are of a singular cast, and we know of no society of Christians that have adopted them professedly, though some individuals among the Socinians may perhaps have entertained principles equally free with Mr. Wakefield. He doth not believe in the inspiration of the scriptures: and very frequently finds fault with the reasonings employed in them to establish particular doctrines, or illustrate particular events. He thinks the Evangelists, though in general faithful narrators of facts that came under their cognizance, yet were sometimes mistaken in their accounts of some particular circumstances that were of little moment to the history; and he boldly avers that none of the passages which they have quoted from the Old Testament and applied to the conception, life, sufferings, and death of Jesus Christ, have originally any reference to him, or can properly be regarded in the light of prophecies. He considers Christ as a mere man who had no existence before the Virgin Mary *was with child* (as he translates it) or a *holy spirit*, or in other words, was made pregnant by a divine impulse: for Mr. Wakefield doth not believe in the personality of the Holy Ghost: but maintains that the expression is merely fi-

gurative, and denotes nothing more than an attribute of the Divinity, or at the utmost it is only a personification of the divine power particularly manifested in the establishment of the Christian dispensation. By the same mode of interpretation this author asserts very positively (for he is superior to diffidence, and speaks without reserve or qualification on most occasions) that the words Satan and the Devil are merely figurative, and imply nothing more than evil in the abstract. There is no devil in reality; nor any wicked spirits that tempt mankind: hence, he says, that our Saviour's temptation in the Wilderness is nothing but an allegorical representation of the temptations and difficulties he was exposed to in the course of his ministry: and Satan's departing from him means nothing more than his conquering the oppositions that the passions and prejudices of mankind, and the wants and weaknesses of human nature threw in his way to divert or terrify him from his great work.

Mr. Wakefield hath other singularities (particularly with respect to baptism) which will afford little entertainment to our readers to recount. He seems to possess a strong inclination to quarrel with generally received opinions; and if a practice is established by custom and authority he seems predisposed to find fault with it. In his reflections on

on orthodoxy, he is most indecently outrageous. He keeps no terms with the doctrines of the trinity, the atonement, &c. &c. &c. but lavishes on them and on their abettors all the opprobrium that mingled zeal and hatred can supply.

As a commentary this work is very deficient and very censurable: and instead of seeing the true critic, and the solid expositor of God's word, we

scarcely see any thing but the furious declaimer, and the conceited pedagogue. He cannot write without a motto, as Hudibras could not speak without a trope. His book is stuffed with quotations from the classics, and all the idle parade of impertinent erudition. In short, he is a mere cock-chaser of criticism, who spins—and spins, and will spin himself to death.

ART. III. *Memoirs of the Mansfield Family.* 2 vols.

THE adventures here recorded are said to have been founded on fact. We see no reason to discredit the assertion. They are in themselves extremely probable, and they are described in a manner that gives them very much the appearance of truth. But whether real or fictitious this little work is both in-

teresting and entertaining. The language is free and familiar, yet delicate and elegant. The sentiments are sometimes lively and acute; at other times pathetic and affecting; and at all times pertinent and sensible. The morality is pure; and the whole tendency of it virtuous and benevolent.

ART. IV. *Letters from a celebrated Nobleman to his Heir, never before published.* Small 8vo. Nichols.

THE collection of letters now before us is presented to the public as the production of the late Lord Chesterfield. We believe them to be genuine, and grant with the editor, that they may be considered very properly as a supplement to the "Art of Pleasing," a relic by the same pen, lately published.

The letters addressed to Mr. Stanhope were very justly characterised by the great Dr. Johnson, whose virtues deserve even a higher panegyric than his literary talents. He styled them the scoundrel's vade mecum, and asserted that they inculcated the morals of a whoremonger, and the manners of a dancing-master. Such was the strong language of knowledge and integrity. This new collection does not, indeed, deserve so severe a censure. Nothing, perhaps, can be found in it offensive to the cause of virtue, but then we can point out as little to promote science, or teach wisdom. When a work is offered to the public, we require more than that it should be harmless. Letters to a boy under twelve can afford little interesting matter, from the head even of a Chesterfield, and these letters and extracts addressed to the heir of that nobleman at such an age, had, perhaps,

better have been suppressed. They did not, at any rate, merit the warm eulogium with which the editor has honoured them, though they carry some few marks of the ease, elegance, and wit which shone in the epistolary style of that nobleman.

The editor in his advertisement likewise complains, that some parts of the Art of Pleasing, were "thrown out, in a mutilated state, and degraded by the monthly, hackneyed vehicle of a sixpenny magazine!" On this account, from a dread lest these letters should share the same hard fate, he has kindly laid them before the public. Now, for any mutilations which they might suffer from the cruel slashing, and harsh and uncivil strokes of a magazine editor's pen, we cannot answer. We will, however, assert, and we do it with the confidence of conscious dignity, that there are very few pages in the whole of this supplement to that unfortunate work, which seem to merit a place in such a miscellany.

Our monthly compilations are not intended for the perusal of children, and to those alone can we recommend these letters, though we do not think that they will be of half so much real

utility

utility to them, as they may derive from the little books written by the ingenious Mrs. Barbauld, for the instruction of early youth.

In our sentence against this collection, there are two letters which we wish to except. The former, which we shall present to our readers, is on the subject of letter-writing, and though the purport of it was ingrafted into various parts of the epistles formerly published by Mrs. Stanhope, yet it merits a perusal. The latter, which closes this book, is supposed to have been written by the Earl of Chesterfield, to his heir, to be delivered after his decease. As this is of some length, and as quotations are anathematized by the editor, we must content ourselves with merely mentioning it, and close our remarks with the former.

"I shall write to you pretty often, and only require of you in return one letter every fortnight. This will use you to the EPISTOLARY STYLE, which every gentleman should know, to a certain degree at least. Use will make it insensibly easy to you; and good letters should be in an easy, but at the same time in a pure and elegant style. They should not smell of the lamp, nor, on the other hand, be in a negligent and slatternly style. You will hear many people say, that when you write to any body, you should suppose yourself in company with that person; and only write what you would say to him, were you with him. But this is not so. For though the style of letters should by no means be stiff and formal, yet it should as little be inaccurate and incorrect. For though little errors are pardonable, and will be

pardoned, in the rapidity of conversation, they will not be excused in writing, where every man has time to think, if he can think. There is also a style appropriated to the several sorts of letters. Letters of business require only great clearness and precision; so that the reader may not be obliged to read any one paragraph twice, in order to understand it. Familiar letters give a greater latitude; for though they must be equally clear and intelligible, they admit of some levity; and the writer may throw into them all the wit that he is master of. I need not mention to you yet, the proper style of billets-doux, which should be only tender, and seem to come merely from the heart, whether they do or not. We have but two considerable collections of letters among the ancients, and those are the Letters of Cicero, and of the younger Pliny. The former are the models of good letters, the latter of pretty ones. Among the moderns there are three super-eminent ones. Voiture excels in the agreeable badinage*. Comte de Buffy in the polite genteel style of a man of quality, who has a great deal of wit and knowledge of the world; and Madame de Sevigné excels them both, by a talent peculiarly her own. The Graces seem to have dictated her letters. We have millions of letters in our own language, but few good ones. In general, they want that genteel, easy air, that distinguishes the French ones which I have mentioned. The next time I see you, I will give you a volume of Comte de Buffy's Letters, among which there are several of Madame de Sevigné's inserted. They were near relations and friends."

ART. V. *Dissertations moral and critical.* By James Beattie, LL. D. Professor of Moral Philosophy and Logick in the Marischal College and University of Aberdeen; and Member of the Zealand Society of Arts and Sciences. 4to. Cadell, in London; and Creech, at Edinburgh.

IN the preface to these Dissertations, Dr. Beattie acquaints his readers, that they are part of a course of prelections, read to those young gentlemen, whom it is his business to initiate in the elements of moral science. This, he hopes, will account for the plainness of his

style; for the frequent introduction of practical and serious observations; for a more general use of the pronouns I and You, than is, perhaps, quite proper in discourses addressed to the public; and for a greater variety of illustration, than would have been requisite, if his hearers

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* Light, airy style.

hearers had been of riper years, or more accustomed to abstract enquiry.

"The reader will be disappointed (continues he) if he expect to find in this book any nice metaphysical theories, or other matters of doubtful disputation. Such things the author is not unacquainted with: but they suit not his ideas of moral teaching; and he has laid them aside long ago. His aim is, to inure young minds to habits of attentive observation; to guard them against the influence of bad principles; and to set before them such views of nature, and such plain and practical truths, as may at once improve the heart and the understanding, and amuse and elevate the fancy.

"In the Dissertation on Language there are indeed some abstruse enquiries, that may seem to have little of a practical tendency. But the subtleties inseparable from that part of science are not, even in the early part of life, hard to be understood, when explained in a simple style, and with a due regard to the gradual expansion of the human intellect. To which I may add, that a philosophical examination of the principles of grammar is a most profitable exercise to the mental powers of young people; and promotes, more perhaps, than any other study within their sphere, clearness of apprehension, and correctness of language."

The reputation which Dr. Beattie has so deservedly acquired as a writer, will not be lessened by these dissertations, if their merit is to be estimated, as it certainly ought, by what he professes to be his design in publishing them. They are well calculated for the entertainment and instruction of youth; shew a correct and elegant taste; are written in a plain and perspicuous style; and are replete with a variety of pertinent illustrations. Few writers, indeed, appear to be more desirous of promoting the interests of virtue and literature than Dr. Beattie, and there are very few who possess, in so considerable a degree, the happy talent of blending critical knowledge with useful and practical truths.

In the first dissertation he treats of memory and imagination. He sets out

with marking the difference between these two faculties; points out some of the more conspicuous laws and appearances of memory; proposes rules for its improvement; makes some observations on the memory of brutes, and concludes with a few inferences. He then proceeds to give a general account of imagination, and considers, at full length, that operation of the human mind, which, by modern philosophers has been called the association of ideas. The associating principles he reduces to five, viz. resemblance, contrariety, nearness of situation, the relation of cause and effect, and custom or habit.

The doctor goes on to make some practical remarks on genius and taste—lays down some excellent rules for the improvement of taste, and concludes with some directions for regulating the imagination.

Dreaming is the subject of the next dissertation; some extracts from which were published in a periodical paper called *The Mirror*, and the whole is now given, as it was at first composed. As it is impossible to give any philosophical or satisfactory account of so extraordinary a phenomenon as that of dreaming, this part of the doctor's work will probably be considered by the generality of readers as the most uninteresting. He does not attempt, however, to explore the efficient cause of this phenomenon, but contents himself with making a few unconnected remarks upon it, chiefly with a view to point out its final cause, and to obviate those superstitions in regard to it, which have sometimes troubled weak minds. He is far from being positive in what he suggests, for, on a subject like this, in which our experience can never be accurate, our knowledge, as he justly observes, can hardly be supposed to rise higher than conjecture.

The subject of the next dissertation is the theory of language, and it is divided into two parts; the first of which treats of the origin and general nature of speech, and the second of universal grammar. This dissertation takes up more than a third of the work; but, though perhaps too diffuse, it will amply

ply reward the young student, who gives it a diligent and attentive perusal.

The dissertation on the theory of language is followed by a very entertaining one on fable and romance. The doctor introduces it with some general remarks on ancient and oriental prose fable; with a short character of the Greek apologues ascribed to Esop, the Latin ones of Phedrus, &c. and then proceeds to what is his principal purpose in this dissertation, viz. to enquire into the origin and nature of the modern romance.

The prose fable of the moderns he divides into four species, and treats of each in their order: 1. The historical allegory. 2. The moral allegory. 3. The poetical and serious fable. 4. The poetical and comic fable. These two last he comprehends under the general term ROMANCE.

"The FABULOUS HISTORICAL ALLEGORY, says he, exhibits real history, disguised by feigned names, and embellished with fictitious adventures. This sort of fable may also be subdivided into the serious and the comic.

1. Of the former, the best specimen I know is the *Argenis*; written in Latin, about the beginning of the last century, by John Barclay, a Scotchman: and supposed to contain an allegorical account of the civil wars of France during the reign of Henry the Third. I have read only part of the work: and what I read I never took the trouble to decypher, by means of the key which in some editions is subjoined to it, or to compare the fictitious adventures of Meleander and Lycogenes with the real adventures that are alluded to. I, therefore, am not qualified to criticize the performance: but can freely recommend it, as in some places very entertaining, as abounding in lively description, and remarkable for the most part, though not uniformly, for the elegance of the language.

"2. We have a comic specimen of the historical allegory, in the *History of John Bull*; a pamphlet written by the learned and witty Dr. Arbuthnot, and commonly printed among the works of Swift. It was published in Queen Anne's time; and intended as a satire

on the Duke of Marlborough, and the rest of the whig ministry, who were averse to the treaty of peace that was soon after concluded at Utrecht. The war, which the Queen carried on against the French and Spaniards, is described under the form of a law-suit, that John Bull, or England, is said to have been engaged in with some litigious neighbours. A candid account of facts is not to be expected in an allegorical tale, written with the express design to make a party ridiculous. The work, however, has been much read, and frequently imitated. It is full of low humour, which in this piece the author affected; but which he could have avoided if he had thought proper; as he undoubtedly possessed more wit and learning, as well as virtue, than any other writer of his time, Addison excepted. In *John Bull*, great things are represented as mean; the style is consequently burlesque, and the phraseology, and most of the allusions, are taken from low life. There is a key printed, in the late editions, at the foot of each page, to mark the coincidence of the fable with the history of that period.

"II. The second species of modern fabulous prose I distinguished by the name of the Moral Allegory. Moral and religious allegories were frequent in Europe about two hundred and fifty years ago. Almost all the dramatic exhibitions of that time were of this character. In them, not only human virtues and vices were personified, but also angels both good and evil, and beings more exalted than angels, were introduced, acting and speaking, as persons of the drama. Those plays, however, notwithstanding their incongruity, were written for the most part with the laudable design of exemplifying religious or moral truth; and hence were called moralities. The public exhibition of them in England ceased about the time of Shakspeare, or in the end of the sixteenth century: but several of the English moralities are extant, and may be seen in some late collections of old plays. In Spain and Italy they continued longer in fashion. When Milton was on his travels, he happened to

witness a representation of this kind, written by one Andrieno, and called *Original Sin*; from which, rude as it was, he is said to have formed the first draught of the plan of *Paradise Lost*.

"Those were poetical allegories: but I confine myself to such as are in prose, and assume something of the historical form. John Bunyan, an unlettered, but ingenious man, of the last century, was much given to this way of writing. His chief work is the *Pilgrim's Progress*; wherein the commencement, procedure, and completion of the Christian life, are represented allegorically, under the similitude of a journey. Few books have gone through so many editions, in so short a time, as the *Pilgrim's Progress*. It has been read by people of all ranks and capacities. The learned have not thought it below their notice: and among the vulgar it is an universal favourite. I grant the style is rude, and even indelicate sometimes; that the invention is frequently extravagant; and that in more than one place it tends to convey erroneous notions in theology. But the tale is amusing, though the dialogue be often low: and some of the allegories are well contrived, and prove the author to have possessed powers of invention, which, if they had been refined by learning, might have produced something very noble. This work has been imitated, but with little success. The learned Bishop Patrick wrote the *Parable of the Pilgrim*: but I am not satisfied, that he borrowed the hint, as it is generally thought he did, from John Bunyan. There is no resemblance in the plan; nor does the bishop speak a word of the *Pilgrim's Progress*, which I think he would have done, if he had seen it. Besides, Bunyan's fable is full of incident: Patrick's is dry, didactic, verbose, and exceedingly barren in the invention*.

"*Gulliver's Travels* are a sort of allegory; but rather satirical and political, than moral. The work is in every body's hands; and has been criticised by many eminent writers. As far as the satire is levelled at human pride and

folly; at the abuses of human learning; at the absurdity of speculative projectors; at those criminal or blundering expedients in policy, which we are apt to overlook, or even to applaud, because custom has made them familiar; so far the author deserves our warmest approbation, and his satire will be allowed to be perfectly just, as well as exquisitely severe. His fable is well conducted, and, for the most part, consistent with itself, and connected with probable circumstances. He personates a sea-faring man; and with wonderful propriety supports the plainness and simplicity of the character. And this gives to the whole narrative an air of truth, which forms an entertaining contrast, when we compare it with the wildness of the fiction. The style too deserves particular notice. It is not free from inaccuracy: but, as a model of easy and graceful simplicity, it has not been exceeded by any thing in our language; and well deserves to be studied by every person, who wishes to write pure English. These, I think, are the chief merits of this celebrated work; which has been more read than any other publication of the present century. Gulliver has something in him to hit every taste. The statesman, the philosopher, and the critic, will admire his keenness of satire, energy of description, and vivacity of language: the vulgar, and even children, who cannot enter into these refinements, will find their account in the story, and be highly amused with it.

"But I must not be understood to praise the whole indiscriminately. The last of the four voyages, though the author has exerted himself in it to the utmost, is an absurd, and an abominable fiction. It is absurd: because, in presenting us with rational beasts, and irrational men, it proceeds upon a direct contradiction to the most obvious laws of nature, without deriving any support from either the dreams of the credulous, or the prejudices of the ignorant. And it is abominable: because it abounds in filthy and indecent images; because the general tenor of the satire

* The imprimatur prefixed to Patrick's *Pilgrim* is dated April 11, 1665. Bunyan's *Progress* was written, while he was in Bedford prison, where he lay twelve years, from 1660 to 1672; but I cannot find in what year it was first printed.

is exaggerated into absolute falsehood; and because there must be something of an irreligious tendency in a work, which, like this, ascribes the perfection of reason, and of happiness, to a race of beings, who are said to be destitute of every religious idea. But, what is yet worse, if any thing can be worse, this tale represents human nature itself as the object of contempt and abhorrence. Let the ridicule of wit be pointed at the follies, and let the scourge of satire be brandished at the crimes of mankind: all this is both pardonable, and praiseworthy, because it may be done with a good intention, and produce good effects. But when a writer endeavours to make us dislike and despise, every one his neighbour, and be dissatisfied with that Providence who has made us what we are, and whose dispensations towards the human race are so peculiarly, and so divinely beneficent; such a writer, in so doing, proves himself the enemy, not of man only, but of goodness itself; and his work can never be allowed to be innocent, till impiety, malevolence, and misery cease to be evils.

"The Tale of a Tub, at least the narrative part of it, is another allegorical fable, by the same masterly hand; and, like the former, supplies no little matter, both of admiration and of blame. As a piece of humorous writing, it is unequalled. It was the author's first performance, and is, in the opinion of many, his best. The style may be less correct than that of some of his latter works; but in no other

part of his writings has he displayed so rich a fund of wit, humour, and ironical satire, as in the Tale of a Tub. The subject is religion: but the allegory, under which he typifies the reformation, is too mean for an argument of so great dignity; and tends to produce, in the mind of the reader, some very disagreeable associations of the most solemn truths with ludicrous ideas. Professed wits may say what they please; and the fashion, as well as the laugh, may be for a time on their side: but it is a dangerous thing, and the sign of an intemperate mind, to acquire a habit of making every thing matter of merriment and sarcasm. We dare not take such liberty with our neighbour, as to represent whatever he does or says in a ridiculous light; and yet some men (I wish I could not say clergymen) think themselves privileged to take liberties of this sort with the most awful, and most benign dispensations of Providence. That this author has repeatedly done so in the work before us, and elsewhere, is too plain to require proof*. The compliments he pays the Church of England I allow to be very well founded, as well as part of the satire, which he levels at the Church of Rome; though I wish he had expressed both the one and the other with a little more decency of language. But, as to his abuse of the presbyterians, whom he represents as more absurd and frantic than perhaps any rational beings ever were since the world began, every person of sense and candour, whether presbyterian or

not,

* I know not whether this author is not the only human being, who ever presumed to speak in ludicrous terms of the Last Judgement. His profane verses on that tremendous subject were not published, so far as I know, till after his death: for Chesterfield's letter to Voltaire, in which they are inserted, and spoken of with approbation (which is no more than one would expect from such a critic) and said to be copied from the original in Swift's hand-writing, is dated in the year 1752. But this is no excuse for the author. We may guess at what was in his mind when he wrote them; and at what remained in his mind, while he could have destroyed them, and would not. Nor is it any excuse to say, that he makes Jupiter the agent: a Christian, granting the utmost possible favour to poetic licence, cannot conceive a heathen idol to do that, of which the only information we have is from the word of God, and in regard to which we certainly know, that it will be done by the Deity himself. That humorous and instructive allegory of Addison (*Spectator*, 558, 559) in which Jupiter is supposed to put it in every person's power to choose his own condition, is not only conformable to ancient philosophy, but is actually founded on a passage of Horace.

I mean not to insinuate, that Swift was favourable to infidelity. There is good reason to believe he was not; and that, though too many of his levities are inexcusable, he could occasionally be both serious and pious. In fact, an infidel clergyman would be such a compound of execrable impiety and contemptible meanness, that I am unwilling to suppose there can be such a monster. The profaneness of this author I impute to his passion for ridicule, and rage of witticism; which, when they settle into a habit, and venture on liberties with what is sacred, never fail to pervert the mind, and harden the heart.

not, will acknowledge it, if he know any thing of their history, to be founded in gross misrepresentation. There are other faults in this work, besides those already specified; many vile images, and obscene allusions; such as no well-bred man could read, or endure to hear read, in polite company."

In the remaining part of this very entertaining dissertation, we have a character of the nations who introduced the feudal government and manners; an account of the crusades, chivalry, rise of modern literature, Don Quixote, Robinson Crusoe, Sir Charles Grandison, Clarissa, Gil Blas, Roderick Random, Joseph Andrews, Tom Jones, Amelia, &c. &c.

The attachments of kindred, and illustrations on sublimity, are the subjects of the two following dissertations; they do honour to the author's taste and feelings; but for these we must refer our readers to the work itself. We shall, however, conclude this article with our author's character and account of Robinson Crusoe:

"Of serious romances, some follow the historical arrangement; and, instead of beginning, like Homer and Virgil, in the middle of the subject*, give a continued narrative of the life of some one person, from his birth to his establishment in the world, or till his adventures may be supposed to have come to an end. Of this sort is Robinson Crusoe. The account commonly given of that well-known work is as follows:

"Alexander Selkirk, a Scotch mariner, happened by some accident which I forget, to be left in the uninhabited island of Juan Fernandes in the South Seas. Here he continued four years alone, without any other means of supporting life, than by running down goats, and killing such other animals as he could come at. To defend himself from danger during the night, he built a house of stones rudely put together, which a gentleman who had been in it (for it was extant when Anson arrived there) described to me as so very small, that one person could with difficulty crawl in, and stretch himself at length. Sel-

kirk was delivered by an English vessel, and returned home. A late French writer says, he had become so fond of the savage state, that he was unwilling to quit it. But that is not true. The French writer either confounds the real story of Selkirk with a fabulous account of one Philip Quarl, written after Robinson Crusoe, of which it is a paltry imitation; or wilfully misrepresents the fact, in order to justify, as far as he is able, an idle conceit, which, since the time of Rousseau, has been in fashion amongst infidel and affected theorists on the continent, that savage life is most natural to us, and that the more a man resembles a brute in his mind, body, and behaviour, the happier he becomes, and the more perfect. Selkirk was advised to get his story put in writing, and published. Being illiterate himself, he told every thing he could remember to Daniel Defoe, a professed author of considerable note; who, instead of doing justice to the poor man, is said to have applied these materials to his own use, by making them the ground-work of Robinson Crusoe; which he soon after published, and which, being very popular, brought him a good deal of money.

"Some have thought that a love-tale is necessary to make a romance interesting. But Robinson Crusoe, though there is nothing of love in it, is one of the most interesting narratives that ever was written; at least in all that part which relates to the desert island: being founded on a passion still more prevalent than love, the desire of self-preservation; and therefore likely to engage the curiosity of every class of readers, both old and young, both learned and unlearned.

"I am willing to believe, that Defoe shared the profits of this publication with the poor seaman: for there is an air of humanity in it, which one would not expect from an author who is an arrant cheat. In the preface to his second volume, he speaks feelingly enough of the harm done him by those who had abridged the first, in order to reduce the price. * The injury, says he, which these men do to the proprietors

prietors of works, is a practice all honest men abhor: and they believe they may challenge them to show the difference between that, and robbing on the highway, or breaking open a house. If they cannot show any difference in the crime, they will find it hard to show, why there should be any difference in the punishment.' Is it to be imagined, that any man of common prudence would talk in this way, if he were conscious, that he himself might be proved guilty of that very dishonesty which he so severely condemns?

"Be this however as it may, for I have no authority to affirm any thing on either side, Robinson Crusoe must be allowed, by the most rigid moralist, to be one of those novels, which one may read, not only with pleasure, but also with profit. It breathes through-

out a spirit of piety and benevolence: it sets in a very striking light, as I have elsewhere observed, the importance of the mechanick arts, which they, who know not what it is to be without them, are so apt to undervalue: it fixes in the mind a lively idea of the horrors of solitude, and, consequently, of the sweets of social life, and of the blessings we derive from conversation, and mutual aid: and it shows, how, by labouring with one's own hands, one may secure independence, and open for one's self many sources of health and amusement. I agree, therefore, with Rousseau, that this is one of the best books that can be put in the hands of children. The style is plain, but not elegant, nor perfectly grammatical: and the second part of the story is tiresome."

ART. VI. *The Moallakat, or seven Arabian Poems, which were suspended on the Temple at Mecca; with a Translation and Arguments. By William Jones, Esq.* 4to. London. Emsley. 1783.

SIR William Jones, for since the publication of this work, he has received the honour of knighthood, has presented to the public, in this work, a further specimen of his extensive and critical knowledge of the Arabic language.

He is now on his passage for India, and from the ideas which we have formed of his character, and from the opportunities which we have had of contemplating with admiration his exquisite taste, his extensive and diversified erudition, we may venture, without incurring the censure of rashness, to preface, that his conduct, in the character of a judge, will render him even a greater ornament to his country.

In the course of next winter, in his advertisement, he teaches us to expect the preliminary discourse, and notes, which will contain authorities and reasons for the translation of controverted passages. In these annotations, Sir William will elucidate the obscurities of the text, and propose emendations. He will direct the reader's attention to the beauties of these poems, and point out their defects, and will explain, by a variety of citations, the images, figures, and allusions. In the mean time, he invites the learned, in every part of

Europe, to favour him with their strictures and annotations, during the summer.

This discourse and these notes will undoubtedly contain a vast fund of knowledge, and the expectations of those literary men, who are fond of Oriental studies, may undoubtedly expect the highest entertainment from Sir William Jones's known acuteness and accuracy in treating such subjects; but we are apprehensive lest his station at India should delay this publication.

As these remarks will be rather ornamental, than essential, to this work, we shall present our readers with the Poem of Amriolkais, which stands the first of this collection.

THE POEM OF AMRIOLKAIS.

THE ARGUMENT.

"THE poet after the manner of his countrymen, supposes himself attended on a journey by a company of friends; and, as they pass near a place, where his mistress had lately dwelled, but from which her tribe was then removed, he desires them to stop awhile, that he might indulge the painful pleasure of weeping over the deserted remains of her tent. They comply with his request, but exhort him to show more strength of mind, and urge two topics of

of consolation; namely, that he had before been equally unhappy, and that he had enjoyed his full share of pleasures: thus by the recollection of his passed delight his imagination is kindled, and his grief suspended.

He then gives his friends a lively account of his juvenile frolics, to one of which they had alluded. It seems, he had been in love with a girl named Onaiza, and had in vain sought an occasion to declare his passion: one day, when her tribe had struck their tents, and were changing their station, the women, as usual, came behind the rest, with the servants and baggage, in carriages fixed on the backs of camels. Amriolkais advanced slowly at a distance, and when the men were out of sight, had the pleasure of seeing Onaiza retire with a party of damsels to a rivulet or pool, called Daratjuljul, where they undressed themselves, and were bathing, when the lover appeared, dismounted from his camel, and sat upon their clothes, proclaiming aloud that whoever would redeem her dress, must present herself naked before him.

They adjured, entreated, expostulated; but, when it grew late, they found themselves obliged to submit, and all of them recovered their clothes except Onaiza, who renewed her adjurations, and continued a long time in the water: at length she also performed the condition, and dressed herself. Some hours had passed, when the girls complained of cold and hunger; Amriolkais, therefore instantly killed the young camel on which he had ridden, and having called the female attendants together, made a fire and roasted him. The afternoon was spent in gay conversation, not without a cheerful cup, for he was provided with wine in a leathern bottle; but, when it was time to follow the tribe, the prince (for such was his rank) had neither camel nor horse; and Onaiza, after much importunity, consented to take him on her camel before the carriage, while the other damsels divided among themselves the less agreeable burthen of his arms, and the furniture of his beast.

He next relates his courtship of Fathima, and his more dangerous amour

with a girl of a tribe at war with his own, whose beauties he very minutely and luxuriantly delineates. From these love-tales he proceeds to the commendation of his own fortitude, when he was passing a desert in the darkest night; and the mention of the morning, which succeeded, leads him to a long description of his hunter, and of a chase in the forest, followed by a feast on the game which had been pierced by his javelins.

Here his narrative seems to be interrupted by a storm of lightning and violent rain: he nobly describes the shower and the torrent, which it produced down all the adjacent mountains; and, his companions retiring to avoid the storm, the drama (for the poem has the form of a dramatic pastoral) ends abruptly.

The metre is of the first species, called long verse, and consists of the bacchius, or amphibrachys, followed by the first epitrite; or, in the fourth and eighth places of the distich, by the double iambus, the last syllable being considered as a long one; the regular form, taken from the second chapter of Commentaries on Asiatic Poetry, is this;

"Amatorp | uellarum | miser se | pe fallitur
"Ocellis | nigris, labris | odoris, | nigris comis."

THE POEM OF AMRIOLKAIS.

1. "STAY—let us weep: the remembrance of our beloved, at the sight of the station where her tent was raised, by the edge of yon bending sands between DAHUL and HAUMEL.

2. "TUDAH and MIKRA; a station, the marks of which are not wholly effaced, though the south wind and the north have woven the twisted sand."

3. Thus I spoke, when my companions stopped their courses by my side, and said, "Perish not through despair: only be patient."

4. A profusion of tears, answered I, is my sole relief; but what avails it to shed them over the remains of a deserted mansion?

5. "Thy condition, they replied, is not more painful than when thou lesteft HOWAIRA, before thy present passion, and her neighbour REBABA, on the hills of MASEL."

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6. Yes, I rejoined, when those two damsels departed, musk was diffused from their robes, as the eastern gale sheds the scent of clove-gillyflowers:

7. Then gushed the tears from my eyes, through excess of regret, and flowed down my neck, till my sword-belt was drenched in the stream.

8. "Yet hast thou passed many days in sweet converse with the fair; but none so sweet as the day, which thou spentest by the pool of DARAT JULJUL."

9. On that day I killed my camel to give the virgins a feast; and oh! how strange was it, that they should carry his trappings and furniture!

10. The damsels continued till evening helping one another to the roasted flesh, and to the delicate fat like the fringe of white silk finely woven.

11. On that happy day I entered the carriage, the carriage of ONAIZA, who said, "Woe to thee! thou wilt compel me to travel on foot."

12. She added (while the vehicle was bent aside with our weight) "O AMRIOLKAIS, descend, or my beast also will be killed."

13. I answered: "Proceed, and loosen his rein; nor withhold from me the fruits of thy love, which again and again may be tasted with rapture."

14. "Many a fair one like thee, though not like thee a virgin, have I visited by night; and many a lovely mother have I diverted from the care of her yearling infant adorned with amulets:

15. "When the suckling behind her cried, she turned round to him with half her body; but half of it, pressed beneath my embrace, was not turned from me."

16. Delightful too was the day, when FATHIMA at first rejected me on the summit of yon sand-hill, and took an oath, which she declared inviolable.

17. "O FATHIMA (said I) away with so much coyness; and, if thou hadst resolved to abandon me, yet at last relent."

18. "If, indeed, my disposition and manners are unpleasing to thee, rend at once the mantle of my heart, that it may be detached from thy love."

19. "Art thou so haughty, be-
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cause my passion for thee destroys me; and because whatever thou commandest, my heart performs?

20. "Thou weepst—yet thy tears flow merely to wound my heart with the shafts of thine eyes; my heart, already broken to pieces and agonizing."

21. Besides these—with many a spotless virgin, whose tent had not yet been frequented, have I holden soft dalliance at perfect leisure.

22. To visit one of them, I passed the guards of her bower and a hostile tribe who would have been eager to proclaim my death.

23. It was the hour, when the Pleiads appeared in the firmament, like the folds of a silken sash, variously decked with gems.

24. I approached—she stood expecting me by the curtain; and, as if she was preparing for sleep, had put off all her vesture, but her night-dress.

25. She said—"By him who created me (and gave me her lovely hand) I am unable to refuse thee; for I perceive, that the blindness of thy passion is not to be removed."

26. Then I rose with her; and, as we walked, she drew over our footsteps the train of her pictured robe.

27. Soon as we had passed the habitations of her tribe, and come to the bosom of a vale surrounded with hillocks of spiry sand,

28. I gently drew her towards me by her curled locks, and she softly inclined to my embrace: her waist was gracefully slender; but sweetly swelled the part encircled with ornaments of gold.

29. Delicate was her shape; fair her skin; and her body well proportioned: her bosom was smooth as a mirror.

30. Or like the pure egg of an ostrich of a yellowish tint blended with white, and nourished by a stream of wholesome water not yet disturbed.

31. She turned aside, and displayed her soft cheek: she gave a timid glance with languishing eyes, like those of a roe in the groves of WEGERA looking tenderly at her young.

32. Her neck was that of a milk-white hind, but, when she raised it, I exceeded

exceeded not the justest symmetry; nor was the neck of my beloved so unadorned.

33. Her long coal black hair decorated her back, thick and diffused like bunches of dates clustering on the palm-tree.

34. Her locks were elegantly turned above her head; and the ribband which bound them, was lost in her tresses, part braided, part dishevelled.

35. She discovered a waist taper as a well twisted cord; and a leg both as white and as smooth as the stem of a young palm, or a fresh reed, bending over the rivulet.

36. When she sleeps at noon, her bed is besprinkled with musk: she puts on a robe of undress, but leaves the apron to her hand-maids.

37. She dispenses gifts with small delicate fingers, sweetly glowing at their tips like the white and crimson worm of DABIA, or dentrifices made of ESSEL-WOOD.

38. The brightness of her face illumines the veil of night, like the evening taper of a recluse hermit.

39. On a girl like her, a girl of a moderate height, between those who wear a frock and those who wear a gown, the most bashful man must look with an enamoured eye.

40. The blind passions of men for common objects of affection are soon dispersed; but from the love of thee my heart cannot be released.

41. O how oft have I rejected the admonitions of a morose adviser, vehement in censuring my passion for thee; nor have I been moved by his reproaches!

42. Often has the night drawn her skirts around me like the billows of the ocean, to make trial of my fortitude in a variety of cares;

43. And I said to her (when she seemed to extend her sides, to drag on her unwieldy length, and to advance slowly with her breast.)

44. "Dispel thy gloom, O tedious night, that the morn may rise; although my sorrows are such, that the morning-light will not give me more comfort than thy shades.

45. "O hideous night! a night in which the stars are prevented from

rising, as if they were bound to a solid cliff with strong cables!"

46. Often too have I risen at early dawn, while the birds were yet in their nests, and mounted a hunter with smooth short hair, of a full height, and so fleet as to make captive the beasts of the forest.

47. Ready in turning, quick in pursuing, bold in advancing, firm in backing; and performing the whole with the strength and swiftness of a vast rock, which a torrent has pushed from its lofty base.

48. A bright bay steed, from whose polished back the trappings slide, as drops of rain glide hastily down the slippery marble.

49. Even in his weakest state he seems to boil while he runs; and the sound, which he makes in his rage, is like that of a bubbling cauldron.

50. When other horses, that skim through the air, are languid, and kick the dust, he rushes on like a flood, and strikes the hard earth with a firm hoof.

51. He makes the light youth slide from his seat, and violently shakes the skirts of a heavier and more stubborn rider.

52. Rapid as the pierced wood in the hands of a playful child, which he whirls quickly round with a well-fastened cord.

53. He has the loins of an antelope, and the thighs of an ostrich; he trots like a wolf, and gallops like a young fox.

54. Firm are his haunches; and, when his hinder parts are turned towards you, he fills the space between his legs with a long thick tail, which touches not the ground, and inclines not to either side.

55. His back, when he stands in his stall, resembles the smooth stone on which perfumes are mixed for a bride, or the seeds of coloquintida are bruised.

56. The blood of the swift game, which remains on his neck, is like the crimson juice of Hinna on grey flowing locks.

57. He bears us speedily to a herd of wild cattle, in which the heifers are fair as the virgins in black trailing robes, who dance round the idol DEWAAR:

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pearlike the variegated shells of YEMEN on the neck of a youth distinguished in his tribe for a multitude of noble kinsmen.

59. He soon brings us up to the foremost of the beasts, and leaves the rest far behind; nor has the herd time to disperse itself.

60. He runs from wild bulls to wild heifers, and overpowers them in a single heat, without being bathed, or even moistened, with sweat.

61. Then the busy cook dresses the game, roasting part, baking part on hot stones, and quickly boiling the rest in a vessel of iron.

62. In the evening we depart; and, when the beholder's eye ascends to the head of my hunter, and then descends to his feet, it is unable at once to take in all his beauties.

63. His trappings and girths are still upon him: he stands erect before me, not yet loosed for pasture.

64. O friend, seest thou the lightning, whose flashes resemble the quick glance of two hands amid clouds raised above clouds?

65. The fire of it gleams like the lamps of a hermit, when the oil, poured on them, shakes the cord by which they are suspended.

66. I sit gazing at it, while my companions stand between DAARIDGE and ODHAIB; but far distant is the cloud on which my eyes are fixed.

67. Its right side seems to pour its rain on the hills of KATAN, and its left on the mountains of SITAAR and YADBUL.

68. It continues to discharge its waters over COTAIFA till the rushing torrent lays prostrate the groves of Canahbel-trees.

69. It passes over mount KENAN, which it deluges in its course, and forces the wild goats to descend from every cliff.

70. On mount TAMIA it leaves not one trunk of a palm-tree nor a single

edifice, which is not built with well-cemented stone.

71. Mount TEBEIR stands in the heights of the flood, like a venerable chief wrapped in a striped mantle.

72. The summit of MOGAIRMIR, covered with the rubbish which the torrent has rolled down, looks in the morning like the top of a spindle encircled with wool.

73. The cloud unloads its freight on the desert of GHABEIT, like a merchant of YEMEN alighting with his bales of rich apparel.

74. The small birds of the valley warble at day-break, as if they had taken their early draught of generous wine mixed with spice.

75. The beasts of the wood, drowned in the floods of night, float, like the roots of wild onions, at the distant edge of the lake.

The rest of these poems are as full of fancy and imagination. The second is by Tarafa. The third by Zohair. The fourth by Lebeid. The fifth by Antara. The sixth by Amru, and the seventh by Hareth.

We cannot help lamenting that Sir William Jones did not favour us with a poetical translation of these productions of the Arabian Bards. His talents for poetry need no commendation, as they are sufficiently known, and universally allowed, and surely they might have been displayed to great advantage, in the present instance.

There are three plates in this work. The first is a very good head of Sir William, engraved by Hall, from a painting by Sir Joshua. The next is a genealogical table of the seven Arabian poets, and the third contains the 32d, 33d, and 34th verses of Amriolkais, with the comment of Tabriczi.

At the end of the translation, is given the original poems in the Arabic language. Our extract, perhaps, may be thought long, but we did not chuse to abridge the poem.

ART. VII. *The History of the Progress and Termination of the Roman Republic.* By Adam Ferguson, LL. D. Professor of Moral Philosophy in the University of Edinburgh, 4to. 3 Vols. Illustrated with Maps. Cadel, and Creech in Edinburgh.

THE present age is undoubtedly the golden era of historical composition, yet it has long been a reproach to literature,

and a subject of regret to speculative men, that one of the most important and interesting parts of the history of mankind,

has not hitherto found an historian capable of exhibiting its events with manly eloquence, and of embellishing them with those philosophical disquisitions for which they afford so noble a foundation. The history of the common-wealth of Rome will be readily allowed, by every competent judge, who is conversant with it, to furnish ample scope for the display of genius and ability, and abundant materials for political and military instruction.

The elevation of sentiment, the glowing and animated eloquence, and the profound knowledge of human nature, which Dr. Ferguson has displayed in his *Essay on Civil Society*, will, no doubt, excite great expectations from the present history, which is well calculated to gratify the expectations it may have raised, and does ample justice to the interesting portion of history which it represents. It is, indeed, a work of great merit; must add very considerably to the author's reputation, and place him in a distinguished rank among our best historians.

He appears, through the whole of it, to be a great admirer of ancient manners; discovers an ardent zeal for the rights of mankind; fills the mind with high ideas of heroic virtue, and with the admiration of that magnanimity and dignity of character, which shone forth so often, and with such distinguished lustre, in the common-wealth of Rome, and which, alas! so seldom appears in the transactions of modern ages.

His narration is easy and natural; he arrests the attention of his readers, keeps alive their curiosity, and gives them the most lively interest in every scene which he places before them. His style is flowing and perspicuous, and though not remarkable for its elegance, nor free from inaccuracies, is animated, and well suited to his subject.

He delineates with manly boldness, and with great accuracy, the gradual steps by which the Roman constitution advanced to maturity; points out the causes to which it owed its vigour and its decay; discovers a profound penetration into characters; and traces, with

remarkable acuteness, the secret springs and motives of all the memorable actions which he describes. The following extract will give our readers an idea of his plan:

"This mighty state, says he, remarkable for the smallness of its origin, as well as for the greatness to which it attained, has, by the splendor of its national exertions, by the extent of its dominion, by the wisdom of its councils, or by its internal revolutions and reverses of fortune, ever been a principal object of history to all the more enlightened nations of the western world. To know it well, is to know mankind; and to have seen our species under the fairest aspect of great ability, integrity, and courage. There is a merit in attempting to promote the study of this subject, even if the effect should not correspond with the design.

"Under this impression the following narrative was undertaken, and chiefly with a view to the great revolution, by which the republican form of government was exchanged for despotism; and by which the Roman people, from being joint sovereigns of a great empire, became, together with their own provinces, the subjects, and often the prey, of a tyranny which was equally cruel to both.

"As in this revolution men of the greatest abilities, possessed of every art, and furnished with the most ample resources, were acting in concert together, or in opposition to each other, the scene is likely to exhibit what may be thought the utmost range or extent of the human powers; and to furnish those who are engaged in transactions any way similar, with models by which they may profit, and from which they may form sound principles of conduct, derived from experience, and confirmed by examples of the highest authority.

"The event which makes the principal object of this history, has been sometimes considered as a point of separation between two periods, which have been accordingly treated apart—the period of the republic, and that of the monarchy. During a considerable part of the first period, the Romans were highly distinguished by their genius, magnanimity,

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magnanimity, and national spirit, and made suitable attainments in what are the ordinary objects of pursuit—wealth and dominion. In the second period they continued for some time to profit by the attainments which were made in the former, and while they walked in the tract of the commonwealth, or practised the arts and retained the lessons which former ages had taught, still kept their possessions. But after the springs of political life, which were wound up in the republic, had some time ceased to act; when the state was become the concern of a single person, and the vestige of former movements were effaced, the national character declined, and the power of a great empire became unable to preserve what a small republic had acquired. The example, whether to be shunned or imitated, is certainly instructive in either period; but most so in the transition that was made from one to the other; and in the forfeiture of those public advantages, of which the Roman people, in some part of their course, availed themselves with so much distinction, and which in the sequel, they abused with so much disorder at home, and oppression of their subjects abroad.

“With this object before me, I hasten to enter on the scenes in which it begins to appear; and shall not dwell upon the history of the first ages of Rome; nor stop to collect particulars relating to the origin and progress of the commonwealth, longer than is necessary to aid the reader in recollecting the circumstances which formed the conjuncture in which this interesting change began to take place.

“For this purpose, indeed, a general description of the state and its territory, such as they were in the beginning of this transaction, might have been sufficient; but as it is difficult to fix the precise point at which causes begin to operate, or at which effects are complete, I have indulged myself in looking back to the origin of this famous republic, whether real or fabulous, and shall leave the reader to determine, at what time he will suppose the period of authentic history to begin, or at what time he will suppose

the causes of this revolution to operate, and to produce their effects.

“As it is impossible to give, in mere description, a satisfactory account of a subject which is in its nature progressive and fluctuating, or to explain political establishments without some reference to the occasions from whence they arose, I have, upon these accounts, endeavoured to give, even to the first part of my labours, the form of narration; and, together with the progress of political institutions in the state, remarked its territorial acquisitions and conquests, in the order in which they were made. In proportion as the principal object of the history presents itself, I shall wish, as far as my talents and the materials before me allow, to fill up the narration, and give to every scene of the transaction its complete detail. When this is done, and the catastrophe is passed, I shall wish again to contract my narration; and as I open with a summary account of what preceded my period, close with a similar view of its sequel.”

Although in the prosecution of this plan, the author runs rapidly over the early part of the Roman history, yet we think he has combined with his masterly delineation of the growth of the Roman constitution all those events which are necessary to be known of a period, which is so fabulous and obscure, that every attempt to elucidate it must terminate in the same uncertainty with which it began. The detail of the transactions of this period in the Roman annals, is indeed minute and circumstantial, but is, on that account, as the author justly observes, the more to be suspected of fiction.

We shall now present our readers with some extracts from this history, in order to justify the character we have given of it.—The following is the account our author gives of the Roman manners, in the sixth century of their state:

“While Eumenes was coming in person to pay his court to the senate, they resolved to forbid the concourse of kings to Rome. Their meaning, though expressed in general terms, was evidently levelled at this prince; and they

they ordered, that when he should arrive at Brundisium, their resolution should be intimated to him, to prevent his nearer approach.

" They in reality, from this time forward, though in the style of allies, treated the Grecian republics as subjects.

" Such was the rank which the Romans assumed among nations; while their statesmen still retained much of their primeval rusticity, and did not consider the distinctions of fortune and equipage as the appurtenances of power or of high command. Cato, though a citizen of the highest rank, and vested successively with the dignities of consul and of censor, used to partake in the labour of his own slaves, and to feed with them from the same dish at their meals*. When he commanded the armies of the republic, the daily allowance of his household was no more than three medimni, or about as many bushels of wheat for his family, and half a medimnus, or half a bushel of barley for his horses. In surveying his province he usually travelled on foot, attended by a single slave, who carried his baggage†.

" These particulars are mentioned perhaps as peculiar to Cato; but such singularities in the manners of a person placed so high among the people carry some general intimation of the fashion of the times.

" A spirit of equality yet reigned among the members of the commonwealth, which rejected the distinctions of fortune, and checked the admiration of private wealth. In all military donations the Centurion had no more than double the allowance of a private soldier, and no military rank was indelible. The consul and commander in chief of one year served not only in the ranks, but even as a tribune or inferior officer in the next; and the same person who had displayed the genius and ability of the general, still valued himself on the courage and address of a legionary soldier.

" No one was raised above the glory to be reaped from the exertion of mere personal courage and bodily strength. Persons of the highest condition sent or

accepted of a defiance to fight in single combat, in presence of the armies to which they belonged. Marcus Servilius, a person of consular rank, in order to enhance the authority with which he spoke when he pleaded for the triumph of Paulus Emilius, informed the people that he himself, full three and twenty times, had fought singly with so many champions of the enemy, and that in each of these encounters he had slain and stripped his antagonist. A combat of the same kind was afterwards fought by the younger Scipio, when serving in Spain.

" The sumptuary laws of this age were suited to the idea of citizens who were determined to contribute their utmost to the grandeur of the state; but to forego the means of luxury or personal distinction. Roman ladies were restrained, except in religious processions, from the use of carriages any where within the city, or at the distance of less than a mile from its walls; and yet the space over which they were to preserve their communications extended to a circuit of fourteen miles, and began to be so much crowded with buildings or cottages, that, even before the reduction of Macedonia, it was become necessary to restrain private persons from encroaching on the streets, squares, and other spaces reserved for public conveniency. In a place of this magnitude, and so stocked with inhabitants, the female sex was also forbid the use of variegated or party-coloured clothes, or of more than half an ounce of gold in the ornament of their persons. This law being repealed, contrary to the sentiments of Cato, this citizen, when he came, in the capacity of censor, to take account of the equipages, clothes, and jewels of the women, taxed each of them tenfold for whatever was found in her wardrobe exceeding the value of one thousand five hundred denarii, or about fifty pounds sterling‡.

" The attention of the legislature was carried into the detail of entertainments or feasts. In one act the number of the guests, and in a subsequent one the expence of their meals, were limited.

* Plutarch. in Vit. Catonis, p. 330. † Ibid. p. 335 & 338. ‡ Liv. lib. xxxiv. c. 1 - 6.

limited. By the *Lex Tribonia*, enacted about twenty years after the reduction of Macedonia, a citizen was allowed, on certain high festivals, to expend three hundred asses, or about twenty shillings sterling; on other festivals of less note, one hundred asses, or about six shillings and eight-pence; but during the remainder of the year, no more than ten asses, or about eight-pence; and was not allowed to serve up more than one fowl, and this with a proviso that it should not be crammed or fatted*.

"Superstition made a principal article in the character of the people. It subjected them continually to be occupied or alarmed with prodigies and ominous appearances, of which they endeavoured to avert the effects by rites and expiations, as strange and irrational as the presages on which they had grounded their fears. Great part of their time was accordingly taken up with processions and public shews, and much of their substance, even to the whole annual produce of their herds†, was occasionally expended in sacrifices, or in the performance of public vows. The first officers of state, in their functions of the priesthood, performed the part of the cook and the butcher; and, while the senate was deliberating on questions of great moment, examined the entrails of a victim, in order to know what the gods had determined. 'You must desist (said the Consul Cornelius, entering the senate with a countenance pale and marked with astonishment) I myself have visited the boiler, and the head of the liver is consumed.‡.'

"According to the opinions entertained in those times, sorcery was a principal expedient employed by those who had secret designs on the life of their neighbour. It was supposed to make a part in the statutory crime of poisoning; and the same imagination which admitted the charge of sorcery as credible, was, in particular instances, when any person was accused, easily convinced of his guilt; insomuch, that some thousands were at times convicted together of this imaginary crime§.

"The manners of the people of Italy were at times subject to strange disorders, or the magistrate gave credit to wild and improbable reports. The story of the Bacchanals, dated in the year of Rome 566, or about twenty years before the conquest of Macedonia, may be considered as an instance of one or the other||. A society, under the name of Bacchanals, had been instituted, on the suggestion of a Greek pretender to divination. The desire of being admitted into this society prevailed throughout Italy, and the sect became extremely numerous. As they commonly met in the night, they were said at certain hours to extinguish their lights, and to indulge themselves in every practice of horror, rape, incest, and murder; crimes under which no sect or fraternity could possibly subsist, but which, in being imputed to numbers in this credulous age, gave occasion to a severe inquisition, and proved fatal to many persons at Rome, and throughout Italy.

"The extreme superstition, however, of those times, in some of its effects, vied with genuine religion; and, by the regard it inspired, more especially for the obligation of oaths, became a principle of public order and of public duty, and in many instances superseded the use of penal or compulsory laws.

"When the citizen swore that he would obey the call of the magistrate to enlist in the legions; when the soldier swore that he would not desert his colours, disobey his commander, or fly from his enemy; when a citizen, at the call of the censor, reported on oath the amount of his effects; the state, in all those instances, with perfect confidence, relied on the good faith of her subjects, and was not deceived.

"In the period to which these observations refer, that is, in the sixth century of the Roman state, the first dawning of literature began to appear. It has been mentioned that a custom prevailed among the primitive Romans, as among other rude nations, at their feasts to sing or rehearse heroic ballads, which

* Plin. lib. x. c. 50. † The *Ver Sacrum* was a general sacrifice of all the young of their herds for a whole year. ‡ Liv. lib. xli. c. 15. § Liv. lib. xxxix. c. 41. || Ibid. c. 3. & sequen.

which recorded their own deeds or those of their ancestors*. This practice had been some time discontinued, and the compositions themselves were lost. They were succeeded by pretended monuments of history equally fallacious, the orations, which, having been pronounced at funerals, were, like titles of honour, preserved in the archives of every noble house, but which were rather calculated to flatter the vanity of families, than to record the truth†.

"The Romans owed the earliest compilations of their history to Greeks; and in their own first attempts to relate their story employed the language of that people‡. Nevius and Ennius, who were the first that wrote in the Latin tongue, composed their relations in verse. Livius Andronicus, and afterwards Plautus and Terence, translated the Greek fable, and exhibited in the streets of Rome, not the Roman but Grecian manners. The two last are said to have been persons of mean condition; the one to have subsisted by turning a baker's mill, the other to have been a captive and a slave. Both of them had probably possessed the Greek tongue as a vulgar dialect, which was yet spoken in many parts of Italy, and from this circumstance became acquainted with the elegant compositions of Philemon and Menander§. Their comedies were acted in the streets, without any seats or benches for the reception of an audience. But a nation so little studious of ordinary conveniences, and contented to borrow their literary models from neighbours, to whom, being mere imitators, they continued for ages inferior, were, however, in their political and military character, superior to all other nations whatever; and, at this date, had extended a dominion, which originally consisted of a poor village on the Tiber, to more empire and territory than is now enjoyed by any kingdom or state of Europe."

The following is the account which he gives of the battle of Cannæ, and of the circumstances which preceded and followed that memorable event:

"Hannibal, after endeavouring in vain to bring the Roman dictator to a battle, perceived his design to protract the war; and, considering inaction as the principal evil he himself had to fear, frequently exposed his detachments, and even his whole army, in dangerous situations. The advantages he gave by these acts of temerity were sometimes effectually seized by his wary antagonist, but more frequently recovered by his own singular conduct and unfailling resources.

"In this temporary stagnation of Hannibal's fortune, and in the frequent opportunities which the Romans had, though in trifling encounters, to measure their own strength with that of the enemy, their confidence began to revive. The public resumed the tranquillity of its councils, and looked round with deliberation to collect its force. The people and the army recovered from their late consternation, and took advantage of the breathing-time they had gained, to censure the very conduct to which they owed the returns of their confidence and the renewal of their hopes. They forgot their former defeats, and began to imagine that the enemy kept his footing in Italy, by the permission, by the timidity, or by the excessive caution of their leader.

"A slight advantage over Hannibal, who had too much exposed his foraging parties, gained by the general of the horse in the absence of the Dictator, confirmed the army and the people in this opinion, and greatly sunk the reputation of Fabius. As he could not be superseded before the usual term of his office was expired, the senate and people, though precluded by law from proceeding to an actual deposition, came to a resolution equally violent and unprecedented, and which they hoped might induce him to resign his power. They raised the general of the horse to an equal command with the Dictator, and left them to adjust their pretensions between them. Such affronts, under the notions of honour which in modern times are annexed to the military character, would have made it impossible for

* Cic. de Claris Oratoribus, c. 19. † Ibid. p. 394. ‡ Dion. Hal. lib. i. p. 5. § The people of Cannæ, about this time, applied for leave to have their public acts, for the time, expressed in Latin.

for the Dictator to remain in his station. But in a commonwealth, where, to put any personal consideration in competition with the public would have appeared absurd, seeming injuries done by the State to the honour of a citizen only furnished him with a more splendid occasion to display his virtue. The Roman Dictator continued to serve under this diminution of his rank and command, and overlooked with magnanimity the insults with which the people had requited the service he was rendering to his country.

"Minutius being now associated with the Dictator, in order to be free from the restraints of a joint command, and from the wary counsels of his colleague, desired, as the properest way of adjusting their pretensions, to divide the army between them. In this new situation he soon after, by his rashness, exposed himself and his division to be entirely cut off by the enemy. But being rescued by Fabius, he too gave proofs of a magnanimous spirit, confessed the favour he had received, and committing himself, with the whole army, to the conduct of his colleague, he left this cautious officer, during the remaining period of their joint command, to pursue the plan he had formed for the war*.

"At this time, however, the people, and even the senate, were not willing to wait for the effect of such seemingly languid and dilatory measures as Fabius was inclined to pursue. They resolved to augment the army in Italy to eight legions, which, with an equal number of the allies, amounted to eighty thousand foot and seven thousand two hundred horse; and they intended, in the approaching election of consuls, to choose men, not only of reputed ability, but of decisive and resolute counsels. As such they elected C. Terentius Varro, supposed to be of a bold and dauntless spirit; and, in order to temper his ardour, joined with him in the command L. Emilius Paulus, an officer of approved experience, who had formerly obtained a triumph for his victories in Illyricum, and who was high in the confidence of the

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senate, as well as in that of the people.

"In the autumn, before the nomination of these officers to command the Roman army, Hannibal had surprised the fortress of Cannæ on the Aufidus, a place to which the Roman citizens of that quarter had retired with their effects, and at which they had collected considerable magazines and stores. This, among other circumstances, determined the senate to hazard a battle, and to furnish the new consuls with instructions to this effect.

"These officers, it appears, having opened the campaign on the banks of the Aufidus, advanced by mutual consent within six miles of the Carthaginian camp, which covered the village of Cannæ. Here they differed in their opinions, and, by a strange defect in the Roman policy, which, in times of less virtue, must have been altogether ruinous, and even in these times was ill fitted to produce a consistent and well-supported series of operations, had no rule by which to decide their precedence, and were obliged to take the command each a day in his turn.

"Varro, contrary to the opinion of his colleague, proposed to give battle on the plain, and with this intention, as often as the command devolved upon him, still advanced on the enemy. In order that he might occupy the passage and both sides of the Aufidus, he encamped in two separate divisions on its opposite banks, having his larger division on the right of the river, opposed to Hannibal's camp. Still taking the opportunity of his turn to command the army, he passed with a larger division to a plain, supposed to be on the left of the Aufidus, and there, though the field was too narrow to receive the legions in their usual form, he pressed them together, and gave the enemy, if he chose it, an opportunity to engage. To accommodate his order to the extent of his ground, he contracted the head, and the intervals of his maniples or columns, making their depth greatly to exceed the front which they turned to the enemy.

"He placed his cavalry on the flanks,

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* Plutarch. in vit. Fab. Max.

the Roman knights on his right towards the river, and the horsemen of the allies on the left.

"Hannibal no sooner saw this movement and disposition of the enemy, than he hastened to meet them on the plain which they had chosen for the field of action. He likewise passed the Aufidus, and, with his left to the river, and his front to the south, formed his army upon an equal line with that of the enemy.

"He placed the Gaulish and Spanish cavalry on his left facing the Roman knights, and the Numidians on his right facing the allies.

"The flanks of his infantry, on the right and the left, were composed of the African foot, armed in the Roman manner, with the pilum, the heavy buckler, and the stabbing sword. His centre, though opposed to the choice of the Roman legions, consisted of the Gaulish and the Spanish foot, variously armed, and intermixed together.

"Hitherto no advantage seemed to be taken on either side. As the armies fronted south and north, even the sun, which rose soon after they were formed, shone upon the flanks, and was no disadvantage to either. The superiority of number was greatly on the side of the Romans; but Hannibal rested his hopes of victory on two circumstances; first, on a motion to be made by his cavalry, if they prevailed on either of the enemy's wings; next, on a position he was to take with his centre, in order to begin the action from thence, to bring the Roman legions into some disorder, and expose them, under that disadvantage, to the attack which he was prepared to make with his veterans on both their flanks.

"The action accordingly began with a charge of the Gaulish and Spanish horse, who, being superior to the Roman knights, drove them from their ground, forced them into the river, and put the greater part of them to the sword. By this event the flank of the Roman army, which might have been joined to the Aufidus, was entirely uncovered.

"Having performed this service, the victorious cavalry had orders to

wheel at full gallop round the rear of their own army, and to join the Numidian horse on their right, who were still engaged with the Roman allies. By this unexpected junction, the left wing of the Roman army was likewise put to flight, and pursued by the African horse; at the same time the Spanish cavalry prepared to attack the Roman infantry, wherever they should be ordered, on the flank or the rear.

"While these important events took place on the wings, Hannibal amused the Roman legions of the main body with a singular movement that was made by the Gauls and Spaniards, and with which he proposed to begin the action. These came forward, not in a straight line a-breast, but swelling out to a curve in the centre, without disjoining their flanks from the African infantry, who remained firm on their ground.

"By this motion they formed a kind of crescent convex to the front. The Roman maniples of the right and the left, fearing, by this singular disposition, to have no share in the action, hastened to bend their line into a corresponding curve, and, in proportion as they came to close with the enemy, charged them with a confident and impetuous courage. The Gauls and Spaniards resisted this charge no longer than was necessary to awaken the precipitant ardour with which victorious troops often blindly pursue a flying enemy. And the Roman line being bent, and fronting inwards to the centre of its concave, the legions pursued where the enemy led them. Hurrying from the flanks to share in the victory, they narrowed their space as they advanced, and the men who were accustomed to have a square of six feet clear for wielding their arms, being now pressed together so as to prevent entirely the use of their swords, found themselves struggling against each other for space, in an inextricable and hopeless confusion.

"Hannibal, who had waited for this event, ordered a general charge of his cavalry on the rear of the Roman legions, and at the same time an attack from his African infantry on both their

their flanks; by these dispositions and joint operations, without any considerable loss to himself, he effected an almost incredible slaughter of his enemies. With the loss of no more than four thousand, and these chiefly of the Spanish and Gaulish infantry, he put fifty thousand of the Romans to the sword.

"The Consul, *Emilius Paulus*, had been wounded in the shock of the cavalry; but when he saw the condition in which the infantry were engaged, he refused to be carried off, and was slain.* The Consuls of the preceding year, with others of the same rank, were likewise killed. Of six thousand horse only seventy troopers escaped with *Varro*. Of the infantry three thousand fled from the carnage that took place on the field of battle, and ten thousand who had been posted to guard the camp were taken.

"The unfortunate Consul, with such of the stragglers as joined him in his retreat, took post at *Venusia*; and with a noble confidence in his own integrity, and in the resources of his country, put himself in a posture to resist the enemy, till he could have instructions and re-inforcements from *Rome*.†"

The effect which this and other disastrous events produced on the spirit of the Romans is described with great beauty.

"The Romans were apprized of this formidable accession to the power of their enemy, as well as of the general defection of their own allies, and of the revolt of their subjects. Though taxes were accumulated on the people, and frequent loans obtained from the commissaries and contractors employed in the public service, their expences began to be ill supplied. There appeared not, however, in their councils, notwithstanding all these circumstances of distress, not the smallest disposition to purchase safety by mean concessions of any sort. When the vanquished Consul returned to the city, in order to attend the nomination of a person

who, in this extremity of their fortunes, might be charged with the care of the commonwealth, the senate, as conscious that he had acted at *Cannæ* by their own instructions, and had, upon the same motives that animated the whole Roman people, disdained, with a superior army, to stand in awe of his enemy, or refuse him battle upon equal ground, went out in a kind of procession to meet him; and, upon a noble idea, that men are not answerable for the strokes of fortune, nor for the effects of superior address in an enemy, they overlooked his temerity and his misconduct in the action; they attended only to the undaunted aspect he preserved after his defeat, returned him thanks for not having despaired of the commonwealth‡; and from thence forward continued their preparations for war, with all the dignity and pride of the most prosperous fortune. They refused to ransom the prisoners who had been taken by the enemy at *Cannæ*, and treated with sullen contempt rather than severity those who by an early flight had escaped from the field; being petitioned to employ them again in the war, "We have no service (they said) for men who could leave their fellow citizens engaged with an enemy." They seemed to rise in the midst of their distress, and to gain strength from misfortune. They prepared to attack or to resist at once in all the different quarters to which the war was likely to extend, and took their measures for the support of it in *Spain*, in *Sardinia*, and *Sicily*, as well as in *Italy*. They continued their fleets at sea; not only observed and obstructed the communications of *Carthage* with the seats of the war, but having intercepted part of the correspondence of *Philip* with *Hannibal*, they sent a powerful squadron to the coast of *Epirus*; and, by an alliance with the States of *Etolia*, whom they persuaded to renew their late war with *Philip*, found that prince sufficient employment on the frontiers of his own kingdom, effectually prevented his sending any supply to *Hannibal*,

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* He has received from the poet the following honourable grave: *Animæque magnæ prodigum Paulum superante Perio.* Hor. Car. lib. i. Ode 12. † Liv. lib. xxiii. ‡ In the famous and admired expression, *Quia de republica non desperasset,*

nibal, and, in the sequel, reduced him to the humiliating necessity of making a separate peace."

To this national energy and magnanimity, which supported the Romans in all the extremities of their fortune, we have a striking contrast in the cha-

rafter of the degenerate Carthaginians, whom the most trifling success elevated into insolence, while the slightest reverse of fortune sunk them into the meanest and most impotent dejection.

(To be continued.)

ART. VIII. *Physical Prudence; or, the Quack's Triumph over the Faculty.* Inscribed to Lord J. Cavendish. 12mo. Wilkie.

AN address to the quacks, which is prefixed to *Physical Prudence*, and is nearly as long as the work itself, contains a congratulation to the *respectable* body of irregulars, whether itinerant, or stationary, on their supposed triumph over the physicians of the college, on account of Lord J. Cavendish's tax on quack medicines.

The author's style seems adapted to the subject on which he writes. It is a kind of half prose, and half blank verse mixture. We now and then find some ironical humour—for no man could write thus seriously—but such a strange union of quackery, and state affairs, physic and taxation, is rarely to be found.

The following speech of Prudence may give our readers some idea of the author's language, and the panegyric in the note on the University of Edinburgh, which by the way we believe it really merits, may lead us to suspect the country, or at least the place of education, which boasts such a production as the author of this pamphlet.

"To err is the lot of human nature." Let not shame sit too heavy on your hearts, neither reproach each other as the cause of your disgrace. General good will arise from this evil, which should be a constant memento against presuming too much in your undertakings to suscite the afflicted hopes: also it illustrates the necessity of a persevering vigilance in the pursuit of a science so promising to the increase of felicity

to the sons and daughters who inhabit the earth; whose depravity, in after days, will open many sluices of woe to you unknown, which, but for your heir's care and tenderness, would soon dislodge the race of mankind. Be unanimous in your endeavours to excel those of your fraternity; more is not required. For this purpose, continue to enjoy your residence; but imitate Caledonia's land, for hospitality and politeness famed; let your walks, like their's be open to every one desirous of instruction; where strangers are freely admitted, and may remark your institution is founded on principles which redound to learning and to honour.* As to those sons of nature, do not fear them; seldom shall their works in a successive age be named: the present rise and growth may be buzzed abroad; but to the dust even their memory shall be soon consigned.—Not so with your race; many a name with hallowed veneration shall be pronounced, for wisdom and for meekness famed, after many ages they are fled; their works as oracles shall be resorted to, to guide the distressed wanderer in his way. Further remember, although you the younger brethren are, yet you shall constantly retain the blessing of being preferred in consultation, in searching doubtful cases—an elder brother's privilege. Nor should those sons of genius be now permitted to range unrestrained, were it not to leave you a spur to emulation, in finding out new arcana

* The University of Edinburgh is on so liberal a plan, that when the Lectures commence at term time, many persons attend who are not students, and when the term is far advanced, even strangers are readily admitted. The pupils at Edinburgh seem to be peculiarly happy in the persons of their present tutors, who are professors of different science, and will be long remembered with gratitude and veneration. The names of a few will justify the writer's sentiments; a CULLEN in physic, a MONRO in Anatomy, a DALZEL in Greek, a BLACK in Chemistry, a STEWART in Mathematics, a HOPE in Botany; with several other eminent men, well known in the learned circle of life. Nor ought the inhabitants of this country, in general, to be forgotten in this eulogium, whose civility to travellers renders the novelty of the different scenes he passes through, in this delightful country, extremely agreeable.

to dissolve these enchanted plagues. Their rise in the world's esteem can be only through your neglect or indifference to relieve the needy. Be expeditious to regain lost credit; exert yourselves; send forth parties of your community, who shall be received with open arms in distant countries, whose variety of taste and manners will ever supply a fund for the ingenious mind to work on. Suspend those aspiring thoughts to fathom creation's diffusive

plan, unless by art you can erect a pinnacle from whose towering heights so lofty, as at one glance you may view the whole orb. At present a free license is granted to select the different atoms dispersed thereon, in order to discover the open and the hidden beauties of this vast voluminous field; endless matter, fit for contemplation's wing; which to the enquirer will as gradually rise, as hill after hill does to the traveller's sight."

ART. IX. *Peggy and Patty; or, the Sisters of Asbdale.* 4 vols. small 8vo. Doddsley.

THE story exhibited in these small volumes is briefly as follows:—Peggy and Patty Summers, the two eldest daughters of a poor Cumberland curate, ashamed to be longer a charge on their father's scanty pittance of thirty pounds a year, and animated with the laudable desire of contributing to the support of a numerous younger family from the earnings of their honest industry, prevail on their parents to write in their behalf to a London cousin, who kindly undertakes to procure them some creditable service among her acquaintance, and to receive them into her own house till they can be provided for. Elated with a prospect so consonant to their wishes, they are conducted to Carlisle by a female friend, under the care of whose daughter, a married lady, they are to travel in the stage to London. A sudden illness puts a stop to her journey, while they, having already taken and paid for their places, are obliged to proceed unprotected.—

Hence all their subsequent misfortunes—Mr. Jackall, who having spent his fortune but retained his vices, pursues the means of their gratification by administering to the profligacy of others, under the nominal title of Captain, had been at the York races, in the way of his vocation; and had thence taken a tour into the Northern countries, on business of no less importance than recruiting the kennel, the stud, and the seraglio of Lord Racket. But fortune not seeming to smile on his labours, and his mare slipping her shoulder a few miles from Carlisle, he resolves to take a feat in the first London stage. Accordingly, leaving the lame companion

of his travels to be sent after him, he ascends the identical vehicle that is occupied only by the unfortunate sisters. This dexterous purveyor, struck with the beauty of our fair Cumbrians, instantly marks them out for the prey of his right honourable feeder.

From the first inn, he writes to his employer, that he has met with two of the finest girls in the world, from whose youth and innocence he has conceived the most sanguine hopes; not forgetting to inform him of his having previously bought three very promising young bitches, and a poney of respectable pedigree. By practicing on their simplicity, he informs himself of their family circumstances and connections, and of the purport of their present journey; and gets them entirely into his power, by pretending to be their brother just returned from India, who had been sent abroad too early to be remembered by them. Overjoyed at this providential meeting, they are by him conveyed to London, and deposited in the house of a Mrs. H. an eminent dealer in female frailty, who personates their cousin Mrs. Bennet. From this repository of confirmed prostitution and devoted innocence, they advertise their parents of their safe arrival, of their kind reception by the supposed Mrs. Bennet and her amiable daughters, of the elegant style in which they lived, of their goodness, affability, and condescension, and of their own hopes of being speedily settled agreeably to their wishes; the infamous Jackall taking care to suppress whatever concerned their meeting with him, or might lead to a discovery of their real situation. This dream of happiness

happiness they are permitted to enjoy for some days, till the arrival of Lord Racket, for whose appetite they were destined, when, in the words of our author, "by the aid of the most hellish potions and brutal force, these poor innocents became the miserable victims of the worst passions of the vilest libertines." During the delirium into which they are thrown, by the sense of the outrage they have sustained, the discreet Mrs. H. fearing they will lay violent hands on themselves, and piously declaring, that in her poor house no such doings shall be countenanced, they are removed to private lodgings, in a house occupied by Mrs. Williams, a cast-off mistress of Lord Racket's, who condescends to provide for those pleasures which she is no longer permitted to share. Under the management of this woman, specious and artful, their health and tranquility are gradually restored; by compassionate assiduity and well dissembled tenderness she insinuates herself into their affections and confidence, and exerts all her professional address to soften their virtue, inflame their passions, and rouse in their breasts the latent sparks of vanity. Under the mask of his assumed character, their misfortune not having detected the villainous imposition, Jackall introduces Lord Racket to their acquaintance, whose violence on their persons had been perpetrated in disguise, as his own especial friend, and their father's benefactor. Hitherto, their minds were pure, and their hearts were innocent. Their gratitude, their filial piety, and that passion which is criminal only when it transgresses bound or mistakes its object, were all excited to their destruction. They are carried to a country seat of Lord Racket's, with a party selected for the purpose, where, by the usual arts of seduction, they become the willing partners of that guilt, whose victims they had been before; and are taken severally into keeping by Lord Racket and Sir Harry Ranger. Whilst the daughters figure in this elevated style of impurity, the unhappy parents are apprized of their own misfortune and their children's ruin by the real Mrs. Bennet,

whose enquiries had discovered their shame, with many apparently aggravating circumstances. Overwhelmed by the shocking tidings, the wretched mother falls into a state of torpid insensibility, from which she never recovered but to invoke the names of her daughters, during the short interval of recollection that sometimes precedes dissolution. The father, sinking from distraction to resolute despair, with only seven shillings in his pocket, his whole stock, sets out on foot for London, to search in person for his fallen children, and confront the authors of their ruin. Fainting with hunger and fatigue, he arrives at Mrs. Bennet's, and in compliance with his earnest remonstrances is conducted to Lord Racket's, who adds contumely to his other injuries. Exhausted nature yields to the accumulated pressure of affliction and insult, and that same night he breathes the last sigh of a broken heart.

Mean time the infatuated sisters, enjoying their splendid infamy, and ignorant that their defection from virtue had precipitated their parents into the grave, advance by rapid gradations to that stage of irretrievable perdition, to which the first voluntary act of unchastity most frequently conduces.—Being deserted by Lord Racket and Sir Harry, and meanly stripped of all the gifts of their first intemperate fondness, they experience a variety of successive keepers, now rioting in improvident affluence, now destitute of common necessities. They are finally compelled to receive the addresses of every libertine, and to solicit in the streets the simple and the unwary, till disease, the inevitable scourge of casual prostitution, reduces them to the last extremity of nakedness and want. Affliction awakens remorse, and a desire of quitting their now detested way of life. Forlorn and destitute, they wander from London about the neighbouring villages, and apply for relief, in the most touching manner, to Emma Harvey, now Mrs. Branville, who had been the playfellow of their infancy, and the companion and friend of their youth. Restrained by a rash promise, extorted by her father, and overawed by the menaces

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of a captious husband, she is obliged to suppress the workings of her compassion, and to reject their prayer with seeming scorn. Repulsed in their return to virtue, and pierced by their friend's severity, they return to town, and their former course of life, till worn out with cold, hunger, watching, and disease, they expire in each others arms, in wretchedness that none will alleviate, and misery that none will pity. Happy only in their mutual affection, and that being ignorant of the fate of their parents they never felt the pangs of parricide. To this is tacked, not interwoven with it, the History of Emma Harvey and Lucy Weller, who fall in love and are married, as is usual with young ladies in novels. The former indeed meets with some crosses; for she is forced by her parents to marry Mr. Branville, who proves to be the uncle of her lover, and this, when the old gentleman, by a silly exit, has removed all other obstacles, forbids all thoughts of their union. To untie this knot, the hackneyed and inartificial expedient of the lover's having been changed at nurse is employed; he proves to be the son and heir of Sir Charles Richmond: and every thing concludes as the novel reader will readily conceive.

In examining the production of a female pen, as the work before us avowedly is, we desire to lay aside all asperity, and all petulance of criticism; and as we wish not to quench the smoking flax, and think we can discover in it some scintillations of genius, which study and experience may blow into flame, we have bestowed upon it a more patient perusal, and a more minute abridgement than the work itself may seem to merit. Truth, however, and our duty to the public, oblige us to remark, that the materials which compose it are neither rare nor precious. A country curate and his family, a profligate lord, a bawd, and a led captain, are characters, in which little novelty can be expected. Nor is the texture superior to the materials. The style professes to be affecting rather than pompous; the sentiments rather

warmly expressive than coldly correct. To be affecting it aims at being simple, but we must warn the fair author, that simplicity consists not in low expressions, or childish prattle; and that correctness and warmth of expression, for which latter she seems often to mistake an immoderate and injudicious use of superlatives, are strictly compatible. A letter of Miss Weller's tempted us to believe, that, instead of a lady, one of the half male, half female creatures, who measure lace and ribband behind a haberdasher's counter, was the writer. Her playfulness is vulgar, and her archness coarse. Mrs. Branville's regard for an extorted promise, when she had it in her power to rescue her once loved friends from infamy and ruin, was a childish scruple: what duty she owed to the commands of her husband we will not take upon us to decide. The exclamation "My stars!" is certainly not a polite one, and even Mother H. for the name of a procuress, we think in the same predicament. That it is a first performance, we are convinced, from the many awkward modes of expression, and the many grammatical improprieties, of which we have selected the following:—"Are you *both the eldest* of the family?—The grass walks are already began mowing.—Whom it is impossible she could ever *passionately* love with an *excess of affection*—*final sequel*—O Peggy!—Patty! my dear—dear sisters, I am *thy* brother—sort of sentences. I shall be *made* to marry him." To warn the young, the unprotected, inexperienced part of the female world against the fatal effects of a too easy belief is an intention deserving praise and encouragement, to which we heartily wish all possible success. If the author should be again induced to take up her pen, as the evil habit of writing is of all evil habits the most inveterate, we beg leave to advise her to make herself mistress of the irregular verbs, of which she has not conjugated one properly in the present work; to distinguish the active verbs set and lay, from the neuter verbs sit and lie; and to avoid repeating the same thing in different letters.

ART. X. 2. *Horatii Flacci Epistola ad Pisones, de Arte Poetica. The Art of Poetry: An Epistle to the Pisos. Translated from Horace; with Notes. By George Colman.* 4to. 7s. 6d. Cadell.

FEW of the remains of antiquity have been more frequently translated than Horace's Art of Poetry. It has appeared in every modern language, and exercised the genius and abilities of the learned in every country. Many and various have been the sentiments of the commentators, concerning its design, and the structure of its parts. It seems, however, to have been the prevailing opinion, that Horace, in this epistle, intended to lay down several rules for poetical composition, without any determinate plan, until Dr. Hurd, the present Bishop of Worcester, published a new edition of it, accompanied with a commentary and notes, in which he endeavoured to prove,

I. That the ART OF POETRY at large was not the peculiar subject of this piece, but that it was a system and not a collection, and that it was written solely and simply to criticize the ROMAN DRAMA: and that to this end every single precept of it ultimately refers.

II. The false opinions, with respect to this poem, have arisen from a misconception, not only of the SUBJECT but also from an inattention to the METHOD of it.

The Bishop then attempts to prove that the subject is singly, the state of the Roman Drama, and that a regular plan is adopted in the prosecution of this subject. He then distinguishes the epistle into three parts.

I. From verse 1 to v. 89. Some general rules and reflexions preparatory to the main subject of the epistle.

II. From v. 89 to v. 295. Regulations for the Roman stage, particularly rules for tragedy.

III. From v. 295 to the end. Exhortations to correctness in writing, especially of the dramatic kind.

Such is the summary of the learned, and, indeed, elegant Hurd, bred and nurtured in the refined school of Warburton. From his laws Mr. Colman very ingeniously appeals, in his letter to the Mr. Wartons, prefixed to this translation.

We have often had occasion to admire the nice taste and classic knowledge of our modern Terence; but he never before gave us so splendid an opportunity of praising his judgement and acumen. His sentiments are these: "The original epistle consists of four hundred and seventy-six lines; and it appears, from the above numerical analysis, that not half of those lines, only two hundred and six verses [from v. 89 to 295] are employed on the subject of the Roman stage. The first of the three parts above delineated [from v. 1 to 89] certainly contains general rules and reflections on poetry, but surely with no particular reference to the drama. As to the second part, the critick, I think, might fairly have extended the poet's consideration of the drama to the 365th line, seventy lines farther than he has carried it: but the last hundred and eleven lines of the epistle so little allude to the drama, that the only passage in which a mention of the stage has been supposed to be implied, [*ludusque repertus, &c.*] is, by the learned and ingenious critick himself, particularly distinguished with a very different interpretation. Nor can this portion of the epistle be considered, by the impartial and intelligent reader, as a mere exhortation "to correctness in writing; taken up partly in removing the causes that prevented it; and partly in directing to the use of such means, as might serve to promote it." Correctness is indeed here, as in many other parts of Horace's Satires and Epistles, occasionally inculcated; but surely the main scope of this animated conclusion is to deter those who are not blest with genius from attempting the walks of poetry."

Mr. Colman then informs us, that he agrees with the Bishop, as to the unity of subject, of beauty, of method observed in this work, but that he cannot agree that the main intention was the regulation of the Roman stage.

His idea is as follows: He imagines, that one of the Pisos had written, or meditated, a poetical work, probably a tragedy, which piece or intention did

did not meet with the approbation of Horace. In order to dissuade the youth from publication, the poet with a very characteristic and courtly delicacy, dedicates this epistle to the father and the two sons.

Horace, continues the translator, begins with general reflections, addressed to his three friends, and with preliminary rules calculated for poets of every denomination. After this view of poetry, on the canvass of Aristotle, but after his own manner, he gives the rules and history of the drama, adverting principally to tragedy, and its constituent appendages. In this part of the Epistle, he writes entirely to the two young men, and points out the difficulties and excellencies of the Dramatic art. The poet having exhausted this part of his subject, suddenly drops a *second*, or dismisses at once no less than *two of the three persons*, to whom he originally addressed this Epistle—and earnestly conjures the ELDER PISO, *O Major Juvenum*, to reflect on the danger of precipitate publication, and to avoid the ridicule which pursues bad poetry. From v. 366, therefore, to the end of the poem, almost a fourth part of the whole, the plural number is discarded, and the singular is invariably retained. The arguments are equally personal, shewing what constitutes a good poet, and describing an infatuated scribbler.

“To conclude (says Mr. Colman) If I have not contemplated my system, till I am become blind to its imperfections, this view of the Epistle not only preserves to it all that unity of subject, and elegance of method, so much insisted on by the excellent critick, to whom I have so often referred; but by adding to his judicious general abstract the familiarities of personal address, so strongly marked by the writer, not a line appears idle or misplaced: while the order and disposition of the Epistle to the Pisos appears as evident and unembarrassed, as that of the Epistle to Augustus; in which last, the actual state of the Roman Drama seems to have been more manifestly the object of Horace's attention, than in the work now under consideration.

“Before I leave you to the further ex-

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amination of the original of Horace, and submit to you the translation, with the notes that accompany it, I cannot help observing, that the system, which I have here laid down, is not so entirely new as it may perhaps at first appear to the reader, or as I myself originally supposed it. No critick indeed has, to my knowledge, directly considered the whole Epistle in the same light that I have now taken it; but yet particular passages seem so strongly to enforce such an interpretation, that the editors, translators, and commentators, have been occasionally driven to explanations of a similar tendency; of which the notes, annexed will exhibit several striking instances.”

Such is Mr. Colman's opinion of this celebrated epistle, and it is entirely original, if we except the notion of the uniformity and regularity, which Hurd first promulgated.

The manner in which our translator points out the particular passages in which he differs from the Bishop deserves high commendation. It is liberal, and worthy of the gentleman and the scholar. It may, indeed, serve as a model to all literary disputants, who commonly mingle more acidity than sweetness with their remarks.

The translation is next to be considered, and, on the whole, it is eminently successful. Ease and strength are correctly blended, and the *curiosa felicitas*, which Petronius very acutely remarked in the writings of Horace, may be traced in several passages of this version. It is not so close as metaphrase, nor so free as paraphrase; while in exactness and poetical merit it far excels any former attempt.

Many parts of this Epistle, particularly those respecting the flute, the music of the ancients, and the formation of the Iambic verse, Mr. Colman has not only faithfully translated, but even put into an elegant English dress, although every author has ranked them among those descriptions which no modern language can express.

Many of the lines of the original, likewise, which are derived from proverbial expressions, Mr. Colman has rendered with equal ability and happiness.

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The notes are partly original and partly selected. Many of the opinions of former commentators are controverted, many of their mistakes are corrected, and several obscurities are explained. So that this collection may be considered as a very useful, as well as ornamental appendage to the translation, and merits the attentive perusal of every scholar.

Upon the whole, we think this version, and the notes which accompany it, a real acquisition to the literary world, and at the same time, that this work will add a fresh laurel to the classic wreath that has so long adorned the brow of the English Terence.

We cannot dismiss this work, without giving our readers an opportunity of judging for themselves of the merit of this Translation.

The first passage which we shall select will be the defence of poetry:

"The barb'rous natives of the shaggy wood
From horrible repasts, and acts of blood,
ORPHEUS, a priest, and heav'nly teacher,
brought,

And all the charities of nature taught:
Whence he was said fierce tigers to allay,
And sing the savage lion from his prey.
Within the hollow of AMPHION'S shell
Such pow'rs of sound were lodg'd, so sweet a
spell!

That stones were said to move, and at his call,
Charm'd to his purpose, form'd the Theban wall.

"The love of moral wisdom to infuse
These were the labours of THE ANCIENT MUSE,
'To mark the limits, where the barriers stood
'Twixt private int'rest, and the publick good;
To raise a pale, and firmly to maintain
The bound that sever'd sacred from profane;
To shew the ill's promiscuous love should dread,
And teach the laws of the connubial bed;
Mankind dispers'd, to social towns to draw;
And on the sacred tablet grave the law.
Thus fame and honour crown'd the poet's line;
His work immortal, and himself divine!

"Next lofty HOMER, and TYRTÆUS
strung

Their epic harps, and songs of glory sung;
Sounding a charge, and calling to the war
The souls that bravely feel, and nobly dare.

"In verse the oracles their sense make known,
In verse the road and rule of life is shewn;
Verse to the poet royal favour brings,
And leads the Muses to the throne of Kings;
Verse too, the varied scene and sports prepares,
Brings rest to toil, and balm to all our cares.

DEEM THEN WITH REV'RENCE OF THE
GLORIOUS FIRE,
BREATH'D BY THE MUSE, THE MISTRESS
OF THE LYRE!

BLUSH NOT TO OWN HER POW'RS, HER
GLORIOUS FLAME;
NOR THINK APOLLO, LORD OF SONG,
THY SHAME?"

The following passage possesses so much elegant ease, that we can venture to assert, that it will please every reader of taste and discernment:

"As the fly hawker, who a sale prepares,
Collects a croud of bidders for his wares,
The poet, warm in land, and rich in cash,
Assembles flatterers, brib'd to praise his trash.
But if he keeps a table, drinks good wine,
And gives his hearers handsomely to dine;
If he'll stand bail, and 'tangled debtors draw
Forth from the dirty cobwebs of the law;
Much shall I praise his luck, his sense commend,
If he discern the flatterer from the friend.
Is there a man to whom you've given ought?
Or mean to give? let no such man be brought
To hear your verses! for at ev'ry line,
Bursting with joy, he'll cry, 'Good! rare! divine!'
The blood will leave his cheek; his eyes will
fill
With tears, and soon the friendly dew distill:
He'll leap with extacy, with rapture bound;
Clap with both hands; with both feet beat the
ground.

As mummers, at a funeral hir'd to weep,
More coil of woe than real mourners keep,
More mov'd appears the laughter in his sleeve,
Than those who truly praise, or smile, or grieve.
Kings have been said to ply repeated bowls,
Urge deep carousals, to unlock the souls
Of those, whose loyalty they wish'd to prove,
And know, if false, or worthy of their love:
You then, to writing verse if you're inclin'd,
Beware the spaniel with the fox's mind!"

One passage more, and we have done.
The description of the ages has so often been admired in the original, that we cannot withhold the translation of it, and the note on the passage, from our readers—

"Man's several ages with attention view,
His flying years, and changing nature too.

"The boy who now his words can freely sound,
And with a steadier scottstep prints the ground,
Places in playfellows his chief delight,
Quarrels, shakes hands, and cares not wrong or
right:

Sway'd by each fav'rite bauble's short-liv'd pow'r,
In smiles, in tears, all humours ev'ry hour.

"The beardless youth, at length from tutor freed,
Loves horses, hounds, the field, and liberty:
Pliant as wax to vice his easy soul,
Marble to wholesome counsel and controul;
Improvident of good, of wealth profuse;
High; fond, yet fickle; generous yet loose.

"To graver studies, new pursuits inclin'd,
Manhood, with growing years, brings change o
mind:

Seeks riches, friends; with thirst of honour glows;
And all the meanness of ambition knows;
Prudent, and wary, on each deed intent,
Fearful to act, and afterwards repent.

"Evil in various shapes old age surrounds;
Riches his aim, in riches he abounds;
Yet what he fear'd to gain, he dreads to lose;
And what he sought as useful, dares not use.

Timid

Timid and cold in all he undertakes,
His hand from doubt, as well as weakness,
shakes;

Hope makes him tedious, fond of dull delay;
Drap'd by to-morrow, though he dies to day;
Ill-humoured, querulous; yet loud in praise
Of all the mighty deeds of former days:
When he was young, good heavens, what glorious times!

Unlike the present age, that teems with crimes!

"Thus years advancing many comforts bring,
And, flying, bear off many on their wing:
Content not youth with age, nor age with youth,

But mark their several characters with truth!"

Man's several ages, &c.]

Ætatis cujusque, &c. Jason Denores takes notice of the particular stresses, that Horace lays on the due discrimination of the several ages, by the solemnity with which he introduces the mention of them: the same critick subjoins a note also, which I shall transcribe, as it serves to illustrate a popular passage in the *As you Like It* of Shakespeare.

"All the world's a stage
And all the men and women merely players;
They have their exits and their entrances,
And one man in his time plays many parts:
His acts being SEVEN AGES. At first the infant,
Mewling and puking in the nurse's arms:
And then, the whining school-boy with his satchel,
And shining morning-face, creeping like snail
Unwillingly to school. And then, the lover;
Sighing like furnace with a woeful ballad
Made to his mistress' eye-brow. Then, a soldier;
Full of strange oaths, and bearded like the pard,
Jealous in honour, sudden and quick in quarrel;
Seeking the bubble reputation,
Even in the cannon's mouth. And then, the justice
In fair round belly, with good capon lin'd,
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances,
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose, and pouch on side;
His youthful hose well sav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes,
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion,
Sans teeth, sans eyes, sans taste, sans every thing.

"Animadverti a PLERISQUE hominis
ætatem IN SEPTEM DIVISAM ESSE
PARTES, INFANTIAM, PUERITIAM,
ADOLESCENTIAM, JUVENTUTEM,
VIRILITATEM, SENECTUTEM, & ut
ab illis dicitur, DECREPITATEM. In
hac vero parte nihil de INFANTIÆ
moribus Floratius, cum nihil ea ætas
præter vagitum habeat proprium,
ideoque infantis persona minimè in

scenâ induci possit, quòd ipfas rerum
voces reddere neque dum sciat, neque
valeat. Nihil de moribus item hujus
ætatis, quam, si latinè licet, DECREPITATEM vocabimus, QUÆ ÆTAS QUODAMODÒ INFANTIÆ RESPONDET: de JUVENTUTE autem & ADOLESCENTIA simul pertractat, quòd et studiis, et naturâ, & voluntate, parum, aut nihil inter se differant. Aristoteles etiam in libris ad Theodectem omisit & PUERITIAM, & meritò: cum minime apud pueros, vel de pueris sit orator habiturus orationem. Ille enim ad hoc ex ætate personarum differentiam adhibet, ut instituat oratorem, quomodo moratâ uti debeat oratione, id est, eorum moribus, apud quos, & de quibus loquitur, accommodatâ.

"It appears from hence, that it was common for the writers of that time, as well as Shakespear's Jaques, to divide the life of man into SEVEN AGES, viz. infancy, childhood, puberty, youth, manhood, old age, and decrepitude; 'which last (says Denores) in some sort answers to infancy,' or, as Shakespeare expresses it, is SECOND CHILDISHNESS.

"Before Shakespear's time, says Warburton, seven acts was no unusual division of a play, so that there is a greater beauty than appears at first sight in this 'image.' Mr. Steevens, however, informs us that the plays of that early period were not divided into acts at all. It is most probable, therefore, that Shakespear only copied the moral philosophy (the Socraticæ chartæ) of his own day, adapting it, like Aristotle and Horace, to his own purpose; and, I think, with more felicity than either of his illustrious predecessors, by contriving to introduce, and discriminate, every one of the SEVEN AGES. This he has effected by assigning STATION and CHARACTER to some of the stages, which to Aristotle and Horace appeared too similar to be distinguished from each other. Thus PUBERTY, YOUTH, MANHOOD, and OLD AGE, become under Shakespear's hand, the LOVER, the SOLDIER, the JUSTICE, and the lean and slipper'd PANTALON; while the natural qualities of the INFANT, the BOY, and the DOTARD, afford sufficient materials for poetical description.

" 262.—THUS YEARS ADVANCING many comforts bring;

"And, FLYING, bear off many on their wing.

"*Multa ferunt ANNIVIENTES commoda secum,*

"*Multa RECEDENTES adimunt.*

"Aristotle considers the powers of the body in a state of advancement till the 35th year, and the faculties of the mind progressively improving till the 49th; from which periods they severally decline. On which circumstance, applied to this passage of Horace, Jason de Noyes elegantly remarks—*Vita enim nostra videtur ad VIRILITATEM usque, quod IN STATU posita est, QUENDAM QUASI PONTEM ætatis ASCENDERE, ab eaque inde DESCENDERE.*—Whether Addison ever met with the commentary of De Noyes, it is perhaps impossible to discover. But this idea of the ASCENT and DECLIVITY of the BRIDGE of HUMAN LIFE, strongly reminds us of the delightful Vision of Mirza."

As the notes on the chorus are eminently ingenious, we shall lay them before our readers.

"Though it is not my intention to agitate, in this place, the long disputed question concerning the expediency, or in expediency, of the CHORUS*; yet I cannot dismiss the above note without some further observation. In the first place then I cannot think that the judgement of two such critics as Aristotle and Horace can be decisively quoted, as concurring with the practice of wise antiquity, TO ESTABLISH THE CHORUS. Neither of these two critics have taken up the question, each of them giving directions for the proper conduct of the CHORUS, considered as an established and received part of tragedy, and indeed originally, as they both tell us, the whole of it. Aristotle, in his Poetics, has not said much on the subject; and from the little he has said, more arguments might perhaps be drawn in favour of the omission, than for the introduction of the Chorus. It is true that he says, in his 4th chapter, that 'Tragedy, after many changes, paused, having gained its natural form.' This might, at first sight, seem to include his approbation of the Chorus,

as well as of all the other parts of tragedy then in use: but he himself expressly tells us in the very same chapter, that he had no such meaning, saying, that 'to enquire whether tragedy be perfect in its parts, either considered in itself, or with relation to the theatre, was foreign to his present purpose.' In the passage from which Horace has, in the verses now before us, described the office, and laid down the duties of the Chorus, the passage referred to by the learned critic, the words of Aristotle are not particularly favourable to the institution, or much calculated to recommend the use of it. For Aristotle there informs us, 'that Sophocles alone, of all the Grecian writers, made the Chorus conducive to the progress of the fable: not only even Euripides being culpable in this instance; but other writers, after the example of Agathon, introducing odes as little to the purpose as if they had borrowed whole scenes from another play.'

"On the whole, therefore, whatever may be the merits or advantages of the Chorus, I cannot think that the judgement of Aristotle or Horace can be adduced in recommendation of it. As to the probability given to the representation, by the Chorus interposing and bearing a part in the action, the public, who have lately seen a troop of singers assembled on the stage, as a Chorus, during the whole representations of *ELFRIDA* and *CARACTACUS*, are competent to decide for themselves, how far such an expedient gives a more striking resemblance of human life than the common usage of our drama. As to its importance in a moral view, to correct the evil impression of vicious sentiments, imputed to the speakers; the story told, to enforce its use for this purpose, conveys a proof of its inefficacy. To give due force to sentiments, as well as to direct their proper tendency, depends on the skill and address of the poet, independent of the Chorus.

"Monsieur Dacier, as well as the author of the above note, censures the modern stage for having rejected the Chorus, and having lost thereby at least half its probability, and its greatest ornament;

* Bishop Hurd's note on the Chorus.

nament; so that our tragedy is but a very faint shadow of the old. Learned critics, however, do not, perhaps, consider, that if it be expedient to revive the Chorus, all the other parts of the ancient tragedy must be revived along with it. Aristotle mentions musick as one of the six parts of tragedy, and Horace no sooner introduces the Chorus, but he proceeds to the pipe and lyre. If a Chorus be really necessary, our dramas, like those of the ancients, should be rendered wholly musical; the dancers also will then claim their place, and the pretensions of Vestris and Noverre must be admitted as classical. Such a spectacle, if not more natural than the modern, would at least be consistent; but to introduce a groupe of spectatorial actors, speaking in one part of the drama, and singing in another, is as strange and incoherent a medley, and full as unclassical, as the dialogue and airs of the *BEGGAR'S OPERA*!"

"290.—Chaunting no odes between the acts, that seem

"Unapt, or foreign to the general theme.

"Nec quid medios, &c.

"On this passage the author of the English commentary thus remarks:—'How necessary this advice might be to the writers of the Augustan age cannot certainly appear; but, if the practice of Seneca may give room for suspicion, it should seem to have been much wanted; in whom I scarcely believe there is one single instance of the Chorus being employed in a manner consonant to its true end and character.'

"The learned critick seems here to believe, and the plays under the name of Seneca in some measure warrant the conclusion, that the Chorus of the Roman stage was not calculated to answer the ends of its institution. Aristotle has told us just the same thing, with an exception in favour of Sophocles, of the Grecian Drama. And are such surmises, or such information, likely to strengthen our prejudices on behalf of the Chorus, or to inflame our desires for its revival?"

"297.—Faithful and secret?—Ille tegat commissa.

"On this nice part of the duty of

the Chorus the author of the English commentary thus remarks:

'This important advice is not always easy to be followed. Much indeed will depend on the choice of the subject, and the artful constitution of the fable. Yet, with all his care, the ablest writer will sometimes find himself embarrassed by the Chorus. I would here be understood to speak chiefly of the moderns. For the ancients, though it has not been attended to, had some peculiar advantages over us in this respect, resulting from the principles and practices of those times. For, as it hath been observed of the ancient epic muse, that she borrowed much of her state and dignity from the false theology of the pagan world, so, I think, it may be justly said of the ancient tragic, that she has derived great advantages of probability from its mistaken moral. If there be truth in this reflection, it will help to justify some of the ancient choirs, that have been most objected to by the moderns.'

"After two examples from Euripides; in one of which the trusty Chorus conceals the premeditated suicide of Phædra; and in the other abets Medea's intended murder of her children; both which are most ably vindicated by the critic; the note concludes in these words:

'In sum, though these acts of severe avenging justice might not be according to the express letter of the laws, or the more refined conclusions of the porch or academy; yet there is no doubt, that they were, in the general account, esteemed fit and reasonable. And, it is to be observed, in order to pass a right judgement on the ancient Chorus, that, though in virtue of their office, they were obliged universally to sustain a moral character; yet this moral was rather political and popular, than strictly legal or philosophic. Which is also founded on good reason. The scope and end of the ancient theatre being to serve the interests of virtue and society on the principles and sentiments already spread and admitted amongst the people, and not to correct old errors, and instruct them in philosophic truth.'

"One of the censurers of Euripides, whose

whose opinion is controverted in the above note, is Monsieur Dacier; who condemns the chorus in this instance, as not only violating their moral office, but transgressing the laws of Nature and of God, by a fidelity, so vicious and criminal, that these women [the Chorus!] ought to fly away in the car of Medea, to escape the punishment due to them. The annotator above, agrees with the Greek scholiast, that the Corinthian women (the Chorus) being free, properly desert the interests of Creon, and keep Medea's secrets, for the sake of justice, according to their custom. Dacier, however, urges an instance of their infidelity in the Ion of Euripides, where they betray the secret of Xuthus to Creusa, which the French critick defends on account of their attachment to their mistress; and adds, that the rule of Horace, like other rules, is proved by the exception. ' Besides (continues the critic, in the true spirit of French gallantry) should we so heavily accuse the poet for not having made an assembly of women keep a secret?'

D'ailleurs, peut on faire un si grand crime à un poete, de n'avoir pas fait en sorte qu'une troupe de femmes garde un secret? He then concludes his note with blaming Euripides for the perfidy of Iphigenia at Tauris, who abandons those faithful guardians of her secret, by flying alone with Orestes, and leaving them to the fury of Thoas, to which they must have been exposed, but for the intervention of Minerva.

" On the whole, it appears that the moral importance of the Chorus must be considered with some limitations: or, at least, that the Chorus is as liable to be misused and misapplied as any part of modern tragedy."

The merit of the poetical passages above quoted would appear in a much stronger light if we could have allowed room for the original. The difficulty of the task would then have been more apparent, and the real excellence of the version would be more readily acknowledged.

THE ENGLISH THEATRE, AND REGISTER OF PUBLIC ENTERTAINMENTS.

THE Theatre in the Haymarket, under the direction of Mr. Colman, opened on the 31st of May, and exhibited a scene of alteration and improvement that has been planned with great taste and judgement.

Mr. Garrick, as chief proprietor of Drury-lane, led the way a few years since in this sort of theatrical improvement. Mess. Adams were then thought to have worked a wonder, by having contrived to give the interior of an old gloomy theatre a new, a gayer, and even a gaudy appearance. When the first feelings of surprise were over, men began to reflect a little on the propriety of style adopted in the alteration, and it was generally agreed, that though the whole gave evidence of great skill and fancy in the architects, it was but ill suited to the purpose, since the audience part of a play-house ought by no means to divert the eye of the spectator from the stage, and

distract it by an assemblage of unnatural objects, displayed in all the glare of no-meaning painting.

A few years afterwards, prompted more by liberality than any real occasion, it became the business of Mr. Harris to add to the pleasure and accommodation of his best patrons, the public, and to decorate Covent-Garden theatre. A nicer taste was consulted to assist the alterations, and though the convenience and satisfaction of the audience were principally consulted, the house was rendered more ornamental, without sacrificing to decoration what ought to be, at least the secondary object in every playhouse, the preserving throughout the building a theatrical appearance.

With these examples before him, Mr. Colman had the difficult task to achieve, of calling forth the public approbation to an alteration of the Hay-market theatre, and from the concurrent

concurrent testimony of the public, it appears he has succeeded most eminently.

Whether the merit belong wholly to Rooker, or is to be shared between that able artist and the manager, we hesitate not to say there is great merit in the alteration, which in the strongest sense of the word may be termed an improvement. The stile of it is wholly different from that of the alteration of Drury-lane, or the more recent alteration of the theatre in Covent-Garden. Without being liable to blame for the false gaiety of the one, it does not partake of the solid magnificence of the other, which, however praiseworthy in itself, can only be praiseworthy in a winter theatre. It is neat without formality, and airy without insignificance; in short, the alteration is exactly what it ought to be in a summer theatre, lightly elegant, and not too extravagantly gay, or, to speak in other words, and in more familiar phrase, it appears to be well dressed, without looking like a petit-maitre. What most recommends it, is, that it conveys an idea of agreeable coolness and placidity before that of any other impression.

In order to give those who are skilled in such matters a professional description of the alteration, we shall inform them that the Theatre-Royal in the Haymarket is fitted up in the fol-

P R O L O G U E:

OF real novelty, we're told, there's none;
We know there's nothing new beneath the sun;
Yet still, untir'd, a phantom we pursue;
Still expectation gapes for something new!
To whet your appetite, and pique your taste,
Each bard serves some old dish in new puff
paste;

Crams with hard crusts the literary glutton,
And, like Lord Peter, swears they're beef and
mutton.

Old magazines each manager too plunders,
Like quacks and mountebanks, cries Wonders!
Wonders!

Detection scorns; risks contradictions flat;
Bouts a black swan! and gives us—a black cat!
Two magpies thus, all winter charm the ear;
The self-same note our cuckoo dwells on here!
For we, like them, our penny trumpets sound,
And Novelty's the word, the whole year round.
What tho' our house be threescore years of age,
Let us new vamp the box, new lay the stage,
Long paragraphs shall paint, with proud parade,
The gilded front, and airy balustrade;

lowing manner:—The stage-boxes, and those over them, up to the cieling, are supported by fluted columns, with water-leaved capitals, partly gilt and white; the rest of the supports are pannelled pilasters, green and white, with gold mouldings, with an elegant dental entablature over the whole, the frieze of which is painted green, decorated with gold festoons, interspersed with masks and vases: the fronts of all the boxes are gilt open work, from the hand rail, which is covered with crimson morine, half way down; this ornament, and the entablatures, are, by an elegant sweep, connected with and carried round the fronts of both galleries; the cieling is painted blue, with white ornament, consisting of wreathes of laurels, &c. the frontispiece consists of fluted pilasters of stone colour, and a green curtain with gold fringe. The motto is "*Spektas et tu spectabere*," in a shield, decorated with stone-coloured foliage.

Mr. Colman has changed his motto, but not without keeping his predecessor Foote in view, by an obvious imitation of his stage inscription. Foote wrote up, *Quid rides? de te fabula narratur*; Colman now says, *Spektas, et tu spectabere*:—may he present as true a mirror as his predecessor!

When the curtain drew up, Mr. PALMER came forward, and addressed the audience in the following

While on each post, the flaming bill displays
Our old New Theatre, and new old plays.
The hag of fashion thus, all paint and flounces,
Fills up her wrinkles, and her age renounces.

Stage answers stage: from other boards, as here,
Have sense, and nonsense, claim'd by turns your
ear.

Here late his jests Sir Jeffrey Dunstan broke;
Yet here too Lillo's muse sublimely spoke:
Here Fielding, foremost of the hum'rous train,
In comic mask indulg'd his laughing vein!
Here frolic Foote your favour well could beg,
Propp'd by his genuine wit, and only leg;
Their humble follower feels his merit less,
Yet feels, and proudly boasts, as much success.
Small though his talents, smaller than his size,
Beneath your smiles his little Lare's rise:
And, oh! as Jove once grac'd Philemon's thatch,
Oft of our cottage may you lift the latch!
Oft may we greet you, full of hope and fear,
With hearty welcome, tho' but homely cheer!
May our old roof its old success maintain,
Nor know the Novelty of your disdain!

This

This prologue is the production of Mr. Colman, and, in many of its turns and allusions, is very happy.

June 3. This evening Miss George made her first appearance in the character of Rosetta in *Love in a Village*, and afforded such ample gratification to a large and brilliant audience, that enough can scarcely be said in her commendation, or in praise of the manager, whose assiduity discovered such a theatrical jewel, and whose good taste led him to bring it forward as the most essential ornament of his theatre.

Since Mr. Colman produced Miss Harper, no one singer has been brought out at either of our playhouses, with a title of Miss George's qualifications, or who has promised to prove so valuable an acquisition to the stage. Miss George is apparently very young, and possesses an agreeable person, with a set of features sufficiently recommendatory. Her manner and deportment are not yet theatrically formed, as indeed it would be a wonder if they were, but they will doubtless improve by practice. Her voice is clear, powerful, and full of melody.

June 19 A very young lady about twelve years of age appeared in Sally, in the farce of *Man and Wife*. She is rather neat and elegant in her person, and of a pleasing countenance: she en-

tered into the spirit of the part with remarkable vivacity, and promises to make an useful actress.

July 10. This evening Miss Frodsham played *Rosalind* in *As you like it*, for the second time, and with so much ease, archness, and spirit, that we make no manner of doubt, but with instruction she will become one of our first comic actresses. Her figure is genteel, her features beautifully feminine, her eyes sparkle with vivacity, her manners are unembarrassed, and her action is full of character and propriety. She speaks as if she had made Shakespeare her peculiar study, and had caught his meaning minutely, but at the same time she delivers it with a grace that seems almost beyond the reach of art. Having seen and admired her father on the stage, we are extremely happy to find that his daughter promises so well, and appears to have imbibed some of his genius. With attention and care she cannot fail of fulfilling our prophecy.

July 5. A new comedy intituled *A FRIEND IN NEED IS A FRIEND INDEED*, was this evening introduced to the public.

The prologue, which is the production of Mr. O'Bryen, the author of the play, was spoken by

M R. P A L M E R.

IN times long past, ere Fashion's powerful sway,
Dragg'd men and things, and heaven and earth
her way;

A sober knight, who would be what he chose.
Bought, and long wore, a pair of worsted hose:
But stockings must, like empires, feel disease;
And Time, that alters all things, alter'd these.
From worsted they grew silk; for with much art
His sempstress darn'd with silk each broken part;
Till, like old boroughs, they became deranged,
And e'en their very constitution changed.

Thus chang'd, our manufacture of to-night
First from the loom, as Farce, it saw the light.
Our weaver view'd the stuff with courteous eye,
And bade it be wrought up to Comedy.
And, when you see its texture, may you find
Threads like that weaver's silk remain behind.
Once on two legs it crept; then crawl'd on four;
And now it limps on three, as once before.
Unfix'd its title too, as well as frame—
For as its figure chang'd, it chang'd its name;
As fast as politicians change their friends,
Or as mankind all change to gain their ends.

Poets there are, of generous soul, who grudge
The town the trouble from their taste to judge;

With pomps and pageants, and processions vie,
To blind the sense, and glut the gaping eye:
As women hide in paint a wrinkled face,
Or dwarfs conceal deformities in lace.
Some, nobly trampling upon nature, draw
Such mytic monsters as no eye e'er saw;
Or, scorning idle words, sublimely glow
To trance mankind in jig and raree show.
Or teize with frippery till your reason shrugs,
Like crawl-sick stomachs cram'd with nau-
seous drugs.

Fare how he may, our poet sought but this,
To paint plain life precisely as it is.
And all may trace the likeness, for you meet
The pictures whence he draws in every street.
Judge then, with temper, of our novice bard,
For 'tis true wisdom not to be too hard.
The poet, like the statesman, when disgrac'd,
Joins factious crowds, and roars to be replac'd.
Damn'd bards at bards triumphant hiss and
grin,

As the out-statesman thunders at the in:
And each (sustain'd by kindred spirits near him)
Plagues you with Off! Off! Off!—or Hear him,
Hear him.

1783.

Yet do not think our bard would bribe your choice;
He trusts that fairest judge, the public voice.
None should pursue a trade which is unfit,
And of all quacks the worst's a quack in wit—

Blame if he fail, applaud if he succeed;
When you're most just, you then are "Friends
indeed!"

The idea of exposing a dangerous character, whose aim is to prey upon mankind, merits the attention of a dramatic writer. In defiance of the vigilant exertions of private association and public justice, we meet with these pests of society but too frequently in our metropolis:

"Safe from the bar, the pulpit, and the throne,
"And aw'd, if aw'd, by ridicule alone!"

They are, therefore, fair game for theatrical sportsmen.

Such exhibitions, however, be it remembered, should be managed with

considerable address, and require no small share of dramatic ingenuity. When held forth in such colours, they may almost command success.

The authors of the *FRIEND IN NEED*, seem to have paid particular attention to this opinion, and have in some measure succeeded. The play, however, has not a sufficient degree of humour, or strength of comic character, to ensure popularity.

The Epilogue, which is the production of the Manager's fertile pen, was spoken by

MRS. BULKLEY.

WOMAN, of all who feel the hour of need,
Wants most, most rarely finds, a friend indeed!
Doom'd in each sex, alas! by turns to prove
False, hollow friendship, and insidious love.
Hagarth, on whom—sweet humour's darling child!
At once Minerva and Thalia smil'd;
Whose pencil'd satire Vice and Folly smote,
Who many a comedy on canvas wrote;
With coat tuck'd up, straw hat, and linen gown,
Draws honest Marg'ry just arriv'd in town:
With ruddy health and innocence she glows,
Fresh as the morn, and blooming like the rose:
In the inn-yard a hag, who ready stands,
Lays on the harmless maid her harpy hands:
Too well the beldam knows the treach'rous art,
To tempt and to corrupt, the female heart;
Too soon to ruin she decoys her prey,
"Then casts her like a loathsome weed away."
"Pooh! pooh! (cries Citup) this is all a lie!
Poets and painters will make free—Oh fie!
Poor souls! they love to bounce, and think they
rally,
Nothing but truth and honour in 'Change-alley!
Plump Marg'ry at a monstrous premium went—
Prodigious interest—almost cent. per cent!
I found her poor, not blest with half a crown;
Stampt her my own, and brought her upon town—

Made her as fine as hands, or gold, could make
her—

Built her a coach—a grand one!—in Long-acre!
Marg'ry's good fortunes all on me depend;
I ruin'd her—and am her only friend."

Happy the high-born fair, whose ample dower
Pours in her wealthy lap a golden shower!
While many a friend—sincere, no doubt—sur-
rounds

Her thousand charms—and hundred thousand
pounds.

But she, who pines in want, whose early bloom
Deceit would canker, or distress consume;
Let jealous fears her ev'ry step attend,
And mark the flatterer from the real friend!

He who with gold would bribe her into vice,
Buys but her honour at a dearer price!
Not generous, but prodigal and vain;
A bosom traitor! cruel, not humane!
But he, whose virtuous hand her wants supplies,
And wipes the tears of anguish from her eyes;
Who rears o'ercharg'd with grief, her drooping
head,

And summons Hymen to the genial bed;
Let love and gratitude his merits plead,
And lodge him in her heart a *FRIEND INDEED!*

The characters were as follow:

Sir J. Howard,
Archly,
Trusty,
Began,
Citup,

Mr. Parsons.
Mr. Palmer.
Mr. Williams.
Mr. Baddely.
Mr. Edwin.

Attorney,
Steward,
Emma Howard,
Lydia,
Susan,

Mr. Weitzner.
Mr. Usher.
Mrs. Inghald.
Mrs. Bulkley.
Mrs. Norris.

When this Comedy is published, we shall examine the plot and characters, in our Literary Review. At present we must content ourselves, with observing that the Comedy possesses many points of humour. These, however, lose

great part of their force, because the author has sacrificed too largely at the shrine of Sentiment, and their libations seem calculated rather to restrain censure than to command applause.

THE MONTHLY CHRONOLOGER.

FRIDAY, June 13.

AT Middleton colliery, seven men and two boys lost their lives by some foul or stagnated air unsuspectedly lodging in some part of the workings, which it being necessary to open to let off some water, the foul air took fire at the workmen's candle, though at a great distance, and caused a small explosion or two, by which four of the above men were killed; the other five had no marks of fire or violence about them, but were suffocated by endeavouring to escape through the sulphurous stife or damp left behind. Eight men made their escape, but with great difficulty.

SATURDAY, 21.

This day a gentleman had his pocket picked of a pocket book, near the Bank, containing three bank notes to the amount of 137l. and a draft upon a banker for upwards of 8l.

MONDAY, 23.

A flash of lightning, which was instantly followed by a most tremendous clap of thunder, struck Mr. Norton's house, near the gravel pits, at Hinkley, in Leicestershire. The chimneys were entirely demolished to the ridge-trees, the roof in a great measure untiled, the windows shivered to pieces, and much of the lead melted, Mr. Norton himself was in one of the chambers; but neither he, nor any one in the house, received the least hurt. In the adjoining dwelling, belonging to Mr. Craven, both himself, his maid-servant, and Mr. Smith, a relation, with three children, suffered so violent an electric shock, as to throw them down, and cause a numbness in their limbs, which continued for some time, and yet the building received no further damage than the breaking of a few panes of glass.

TUESDAY, 24.

The servant of Mr. Clemenston, of the House of Commons, was flung from his master's horse near Richmond, and expired in a few hours after.

Mr. Bigglestaffe, a wine and brandy merchant in the strand, going down the river with his porter in a boat, in shooting the middle arch of London Bridge, the boat rising with the swell of the eddy frightened the porter so much, that he got up from his seat, and shifting to the same side on which his master was, overturned it, by which both were drowned.

WEDNESDAY, 25.

A violent storm of thunder and lightening happened at Fentanton, near Cambridge, and that neighbourhood. A fire ball fell on a barn belonging to Mr. Hipwell of Fentanton, to which it set fire, and the flames were instantly communicated to the house of a poor weaver at some yards distance, whose whole property, together with a quantity of cloth belonging to his employers, was consumed. Six dwelling-houses, with several barns, outhouses, &c. were destroyed, and a labouring man, going into a stable to bring out a horse, received a violent kick, of which he died instantly. A daughter of the Rev. Mr. Coanwell, of Abbot's Ripton,

in Huntingdonshire, was struck dead by the lightening. A young woman at Hilton, and a lad at Needingworth, in company with the former, was struck down by the lightening, but recovered.

At Stilton the rain was so violent, that the waters rose to the height of four feet perpendicular in some of the inn yards, and great quantities of hay from the meadows were carried away by the flood.

As the company from Woolwich were landing at Billingsgate stairs, out of the sword-bearer's barge, Mr. Ayres, one of the city-watermen, by some accident fell into the Thames, and was drowned.

THURSDAY, 26.

An express from Plymouth arrived at the Admiralty, with advice of a part of Lord Hood's fleet from Jamaica being come into the Sound, and that the remainder had passed on for Spithead, with a fair wind, where they were expected to arrive this day.

Prince William Henry was on board the *Bartleur*, and two of the king's coaches with attendants set off yesterday to convey his royal highness to town.

FRIDAY, 27.

Last night the house of Charles Causton, Esq. of Highgate, was broke open and robbed of a quantity of plate and a pocket-book, containing a bank note, and several papers of value; and on Saturday last the same house was again broke into, and robbed of different kinds of apparel.

This day, about two o'clock, his Royal Highness Prince William Henry arrived at Windsor: a messenger was immediately despatched to the king, at St. James's, acquainting his majesty with his arrival.

Early this morning a black servant belonging to a gentleman near Kingsland met two of the patrol on the Kingsland-road, and mistaking them for suspected persons rashly fired a blunderbuss, which severely wounded one of the patrol. The black was immediately pursued, and the same day committed to Clerkenwell-prison.

SATURDAY, 28.

The king has been pleased to approve of Peter Anker, Esq. to be consul-general for his Danish majesty in the kingdom of Great-Britain.

This day the Lords Commissioners of the Great Seal appointed Mr. Nares, son of Mr. Justice Nares to be Secretary of Briefs.

Birmingham, June 28. A few days ago, as three labourers were cleaning a pit at Meriden, in this county, they found near 200 guineas of Charles the Second. The impression on both sides was very perfect, and they weigh more than the present current coin of George the Third. The poor men have large families, and were prudent enough to keep the discovery secret till they had got the whole out, and then divided it equally.

MONDAY, 30.

Early this morning the house of Mr. Brooks, pawnbroker, in Tooley-street, in the Borough, was broke open, and robbed of bank notes and cash

cash to the amount of near 50l. besides near thirty gold and silver watches, and several other articles of value.

In the evening the Earl of Sandwich and Lord Rodney, in the carriage of the former, were stopped in White-Horse-street, Piccadilly, by two footpads, and robbed: from Lord Sandwich they took his watch, and the money from both, amounting to ten or twelve guineas each.

Same evening the new born son of his excellency Baron Nolcken was christened at his house in Soho-square, by the Right Rev. the Lord Bishop of Lincoln. Their majesties, we are informed, did him the honour of being godfathers, Lord Essex representing the king, and Lady Weymouth the queen.

TUESDAY, July 1.

Thomas Woodbridge, Esq. appeared at the court of aldermen, and demanded his seat as alderman of Bridge Ward Within, but the lord-mayor informed him, that, at the earnest request of the ward, the court had thought proper to supersede him, and another was elected at a wardmote held for that purpose; to which Mr. Woodbridge replied, that he should apply to the Court of King's-Bench, and then withdrew.

Same day was held at Guildhall a court of lieutenancy for the city of London, for the election of a clerk to the said court, in the room of Mr. Smith, deceased, when Mr. William Wood, of St. Mary Axe, was declared duely elected.

The question "Whether chapels are rateable to the poor?" was argued in the court of king's-bench, and determined in the affirmative.

Between eight and nine o'clock George Foote, Esq. was attacked by two footpads on Larkfield-heath, near Malling, and robbed of his gold watch, and what money he had about him: the offenders being pursued, and overtaken at Bostal, made a desperate resistance, till one of them was run through the body by a man who had a soldier's bayonet fastened to a stick, on which he immediately dropped down dead. The other made his escape. The coroner's inquest have since sat on the body, and brought in their verdict—*Justifiable Homicide*.

At Witney, in Oxfordshire, there was a most tremendous storm of lightening, thunder and rain: a man and woman were severally struck dead in the fields; near Ilip a horse was killed by the lightening, and in Oxford, which was only visited by the skirts of the storm, the streets were suddenly inundated.

WEDNESDAY, 2.

At Wanstead, in Huntingdonshire, in a terrible storm of thunder and lightening, a ball of fire falling on the school-house killed three children, and dangerously hurt several others; and it was with difficulty the school-house was prevented from being burnt down; some other damage was done in the town.

At Sleaford in Yorkshire a barn and hay-stack were set on fire, and a horse killed; near the lordship of Barrowby, by Grantham, seven sheep were killed; in Croxton park, a mare and a cow were killed; in a park near Mansfield, John Renshaw, farmer, of Seislon, and his horse, were both struck dead; at Knighton, near Leicester, two cows grazing in a pasture, were killed, and a hay-stack set on fire; and at

Loughborough several children were knocked down.

At Sherrington, near Warminster, eighteen sheep were struck dead; they were just folded, and the shepherd, happily for him, had been driven from his flock, by the severity of the storm, a few minutes before the catastrophe happened.

At Birmingham a storm of rain, attended with the most vivid lightening, and more dreadful and tremendous thunder than has ever been remembered, did considerable damage in this and the adjacent counties. The lightening entering the house of Mr. White, of Barr, forced out the windows, and broke the glass into innumerable pieces, melted the spout which conveyed the water from the top of the house, and did some injury to other parts of the building.—The windmill in Cradley field, belonging to Mr. Eaton, was much shivered, and the wood-work scattered to a considerable distance. Of two young men in the mill at the time this happened one was struck down, and remained some time apparently without life; the other was forcibly thrown several yards, and rendered for a few moments insensible, but received no material hurt.—At Hinckley, the roof of one of the houses was torn off, and the windows of another totally broken. A cow was killed in a field at Perry-hill; and in the farther parts of the county we understand the lightening proved fatal to eight cows and two men.

At Yarmouth much damage was done by the thunder storm amongst the shipping which lay in that road, and also a great deal of damage on shore. Part of a flock of sheep within five miles of that town was struck dead by the lightening.

At Lynne, in Norfolk, several chimnies were thrown down, and the people much hurt; three men who were at work in the fields were struck dead by the lightening, as were some sheep and cows; and a farm-house within a mile of the town was burnt down.

At Pool a cow was struck dead, and five tons of hay in a stack were burnt.

THURSDAY, 3.

Early this morning, at Swaffham in Norfolk, a man was heard calling for assistance in a well which is upwards of seventy feet deep; the bucket was immediately let down, on which he fastened, and was drawn a considerable way up, but before he could reach the top of the well, he fell from the bucket, and was drowned.

At Upton, near Southwalsham, a lad about twelve years of age, riding on an ass without a bridle, the ass went between the sails of the mill, which struck the lad on the head, and fractured his skull, so that he soon after expired.

SATURDAY, 5.

This week was finished the celebrated tower at Brizlees, built by his grace the Duke of Northumberland: the foundation of this tower was laid near five years ago, upon the top of a lofty hill, within two miles of Alnwick. The whole height of the tower is ninety feet. There is an ascent by winding stairs to an open gallery, which is very near the top of it, and immediately below the beacon, from whence is one of the most extensive and commanding prospects in the kingdom. The elegance of the design does honour to the taste and magnificence of the noble

noble owner; and the masterly manner in which the workmanship is executed does equal credit to the abilities and ingenuity of the undertakers employed on this beautiful piece of masonry.

This day, at Deal, one John was killed by the bursting of an old swivel gun which he had loaded with a great quantity of powder, and rammed full of stones.

At the George inn, at Corsham, Wilts, some words arising between a weaver and a woman with whom he cohabited, he beat her, in an adjacent field, so unmercifully, that she expired on the spot.

This day's gazette contains his majesty's order in council, dated July 2, directing that pitch, tar, turpentine, hemp, flax, masts, yards, bowsprits, staves, heading, boards, shingles, and all other species of lumber; horses, neat cattle, sheep, hogs, poultry, and all other species of live stock and live provisions; peas, beans, potatoes, wheat, flour, bread, biscuit, rice, oats, barley, and all other species of grain, being the growth or production of any of the United States of America, may (until further order) be imported by British subjects in British-built ships, owned by his majesty's subjects, and navigated according to law, from any port of the United States of America to any of his majesty's West-India islands; and that rum, sugar, molasses, coffee, cocoa nuts, ginger, and pimento, may (until further order) be exported by British subjects in British-built ships, owned by his majesty's subjects, and navigated according to law, from any of his majesty's West-India islands, to any port or place within the said United States, upon payment of the same duties on exportation, and subject to the like rules, regulations, securities, and restrictions, as the same articles by law are, or may be subject and liable to, if exported to any British colony or plantation in America.

SUNDAY, 6.

This morning between six and seven o'clock, while the maid-servant was sweeping before the outward door, a thief slipped into the house of Mr. Grey, at No. 4, Baliter-square, and carried off plate, and other effects, to the value of near 50l.

MONDAY, 7.

This day, as a gentleman of Hackney was returning from Chigwell with his wife and daughter, a fine girl of three years of age, the latter leaning against the coach-door, it unfortunately burst open, by which accident the young lady fell with great force against the stump of a tree, and her skull was fractured so that she died soon after she was conveyed home.

TUESDAY, 8.

A man and woman were killed by the lightning: the former at Windermere-water, and the latter at Hawkhead, in Westmorland.

WEDNESDAY, 9.

Lieutenant Sworne received judgement in the Court of King's Bench for the assault on Sir James Wallace, and also for a libel; for the first offence to be imprisoned in the King's Bench two years, and to give security for his good behaviour for seven years, himself in 1000l. and two trustees in 500l. each, and for the libel 50l. fine. A vast number of officers, both naval and military, were present during the judgement.

THURSDAY, 10.

This evening at Leeds there was a dreadful storm of thunder and lightening, which continued from ten o'clock till one in the morning; the peals of thunder were very loud and awful, and the flashes of lightening uncommonly vivid. The lightening struck the spire of Methley church, and considerably damaged it. A horse was struck dead by the lightening at Lazencroft, two others at Birstal, and a cow at Bierley, near Bradford. At Shire-green, near Sheffield, a laith was set on fire and entirely consumed. A horse in Dyth-lane, and another in Sheffield-park were killed; and much other mischief done in various parts of this county.

At Birmingham a flock of sixteen sheep were found upon the Clent hills, killed by the lightening. A farmer riding in a park near Mansfield was struck dead, together with his horse. At Knighton, near Leicester, two cows were killed, and a hay-stack set on fire. The steeple of the church at Wimeswold was greatly damaged, and a large door shivered to pieces. In a barn near Braisford, of nineteen sheep that were driven therein for shelter, ten were killed.

As Mr. Timothy Oxley, merchant, in Wakefield, was riding a young horse on the road near New Miller Dam, he met a stage-coach with several passengers on the roof, driving very fast down the hill, at which his horse took fright, plunged, and unfortunately threw him under the carriage, and one of the wheels went over his body. He languished till four the next morning, when he expired.

FRIDAY, 11.

Two men went into the queen's head, the corner of Clerkenwell-green and Turnmill-street, and called for some liquor, which being brought, one of the fellows seized the landlady, and threatened to murder her if she gave the least alarm, the other, at the same time, ran up stairs, and stole a canvas bag, containing twenty-two guineas, some half-crowns and a dollar, together with a silver watch, which was hanging at the head of the bed. This robbery was committed in less than two minutes, and the villains escaped with their booty.

The Beer sloop, which was sunk with the Royal George, and lay close along-side her, was raised six fathom from the ground, and towed to a considerable distance. The method of proceeding was as follows:—Mr. Tracey and his assistants went down in a diving bell, and fastened large cables round her sides from stem to stern, it being impossible to get them under her keel, from the great quantity of sand collected about her; these cables were drawn through rings in such a direction that the greater the force exerted, the tighter and more firmly they adhered to her; the swell of the bow, sides, and stern of the vessel preventing the cables from slipping upwards. After every thing was made as secure as possible below, the cables were then made fast to two large lighters at the lowest ebb of the tide; as the tide rose the sloop rose also, to the height of six fathom from the bottom, the surface of the water being eight fathom above her. A very strong hawser was then tied to one of the lighters, and the end of it sent on board the Orpheus frigate, and by the purchase or force of her capstern the whole machinery

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machinery was put in motion, and dragged to a great length.

SATURDAY, 12.

This morning two young men, about nineteen years of age, were taken up drowned near the stairs on the west side of Blackfriars-bridge.—They had been bathing together on Friday evening, and being rapidly sucked under water by the draft of the barges, were lost, though surrounded by numbers of people, who were unable to afford them the least assistance.

SUNDAY, 13.

Lieut. Foliot, of the Baracoota cutter, arrived with despatches from his Excellency Sir Roger Curtis, Knt. his majesty's ambassadour to the emperor of Morocco, dated Gibraltar, June 14, in which he gives an account, that the former treaties of friendship and commerce had been renewed and confirmed, and that additional articles, for the better regulation of the commerce between the two nations were concluded and signed at Sallee on the 24th of May last.

In the afternoon as a waterman, his brother, and two sons, were sailing in a boat off Chelsea, the boat overboard, by which accident the waterman and one of his sons were drowned; the other son swam to the shore, and the brother caught hold of the keel of the boat, and held by it till he got assistance.

John Annereau, Esq. being on a party of pleasure with some more gentlemen in Lea river, he unfortunately fell out of the boat, and was drowned.

During divine service, a house in Cannon-street was entered by picklock keys, and robbed of clothes, linen, plate, and cash to the amount of upwards of 50*l*. The family were gone to church, and when they returned, found the door fast as it was left.

MONDAY, 14.

At Portsmouth a boat, belonging to the Butler, was overfet in a squall of wind, by which accident five men and a boy were drowned.

TUESDAY, 15.

Mr. Ballard was elected member of parliament for Truro, in the room of the late Mr. R. Searne.

This night, about ten o'clock, a fire broke out at a sugar-baker's, in Wellclose-square, Ratcliff-highway, which consumed the same, with a quantity of sugars, and damaged some buildings adjoining.

WEDNESDAY, 16.

This morning, about one o'clock, a fire broke out at the ship alchouse, near the King's brew-house, East-Smithfield, which consumed the same, with the stock in trade and furniture; there being no water to be had for some time, the flames soon communicated to other houses, and burnt down nine more, a range of warehouses, &c. and Mr. Wyatt, a builder and timber-merchant's workshop, with timber to a very great value, and did other considerable damage to the adjacent houses.

Some night Prince Carditto was stopped in Hanover-square by two footpads, who robbed him of seventeen guineas and his watch, and at the same time robbed his servant of about twelve shillings.

FRIDAY, 18.

Came on, before Lord Mansfield and a special jury, at Westminster-hall, the tryal of Charles Bembridge, Esq. for several trespasses, fraudulently and corruptly committed by him, as accountant in the office of the paymaster of his majesty's forces.

After a hearing of five hours Lord Mansfield summed up the evidence, and having withdrawn for twenty minutes, the jurymen brought in their verdict—*Guilty*.

Sentence stands over till next term, when it is expected there will be a motion in arrest of judgement.

James Whitshed, Esq. having vacated his seat for Cirencester, in Gloucestershire, Lord Apsley was this day elected member for that borough.

This day finally ended the court-martial (which was held on board the Irresistible guard-ship at Chatham) upon the twelve seamen, for mutiny on board the *Raisonné*, commanded by Lord Harvey, when seven of them were condemned to be hanged, three to receive 300 lashes each from ship to ship, and two acquitted.

SATURDAY, 19.

Late this evening advices were received by the Fox packet, which sailed from Bengal the 17th of February last, that peace had been concluded with the Marattas; that Heider Ali died in the month of December last; and that his successor, Tippou-Saib, appeared more pacifically inclined towards the English than his father, having permitted such as were prisoners in the towns taken by him to have a free communication with the presidency at Madras, to be better supplied with necessaries, and to have egress and regrefs: that Monf. Suffrein, after watering his fleet at Achin, had crossed over the bay of Bengal to Gangam, with nine sail of the line and two frigates, where he captured the Coventry frigate and the Blandford East-Indiaman: that the Medea frigate had retaken the Chafer sloop of war, on her way from Trincomale with despatches from M. Bussy to M. Suffrein, by which it appeared, that the rest of the French fleet was in great distress from a violent dysentery, having lost a number of men, and was unable to join M. Suffrein as soon as intended; and that M. Suffrein remained only a few days on the coast, and it was supposed had returned to Trincomale, leaving two frigates to cruise from Ganjam to Ballalore-road, which had captured a number of vessels bound to Madras with rice.

This day came on in the Court of King's Bench, before Earl Mansfield and a special jury, the indictment against Christopher Atkinson, Esq. late cornfactor to his Majesty's victualling board, and member of parliament for Heydon, in Yorkshire, for wilful and corrupt perjury.

After a tryal, which lasted seven hours, the jury withdrew for a few minutes, and returned their verdict—*Guilty*.

Sentence, as usual in such cases, was postponed till the ensuing term, Mr. Atkinson giving bail for his appearance.

SUNDAY, 20.

This night the roof of an old house in Shore-ditch was beat in by the lightening, by which a poor man, his wife, and one child, who lodged in the garret, were killed.

MONDAY

MONDAY, 21.

A boy of seventeen, the son of a tradesman of Long-lane, West-Smithfield, was committed to the Compter, on a charge exhibited before the city magistrates, of several desperate attempts to murder his father and mother. The desperation of this youth does not appear the result of insanity, but the mere turbulence and implacability of a vicious disposition.

TUESDAY, 22.

A fire broke out in an old house in a farm-yard, just at the back of Limehouse-church, which consumed that and a range of old buildings, a large stack of hay, with some farming utensils, and damaged the adjacent houses.

WEDNESDAY, 23.

Was tried at Guildhall, before Lord Chief Baron Skynner, an action brought by Mr. Sutherland, against the Hon. James Murray, late Governor of Minorca, for suspending him from his office of Judge Advocate of the Vice Admiralty Court in the above island.

After some time spent in deliberation, the jury returned with a verdict in favour of Mr. Sutherland, awarding him five thousand pounds damages.

The lighters of Mr. Rodband, at Trig-stairs, Thames-street, having been lately frequently robbed, a guard was appointed to overlook them; and early this morning three persons were discovered filling the corn into sacks, who being fired at by the guard, one of them was killed; the others immediately rowed off in a boat, which they had stolen for the occasion, to Pepper-alley stairs, where they made their escape, leaving the body in the boat.

MARRIAGES.

June **M**R. John Dobson of Harlow-Hill, to 19. Mrs. Dobson, inn-keeper of the same place; it is remarkable, that this is the third brother's son Mrs. Dobson has been married to. At the wedding dinner, there dined the bridegroom, bride, and mother, grandmother, aunt, son and daughter, and two cousins, in all but three persons.—22. At Antwerp, the Right Hon. Sir Joseph Yorke, Knight of the Bath, to the Baroness de Boetzelaer, relict of the late Baron de Boetzelaer, formerly first noble of the province of Holland.—23. At Old Cleve, in Somersetshire, David Duncombe, Esq. of Jamaica, to Miss Winter.—24. At Chiswick, Mr. Charles Burney, M. A. to Miss Rose.—28. At St. Margaret's church, Westminster, Sir William Burnaby, of Broughton-Hall, in the county of Oxford, Bart. to Miss Elisabeth Molineux, second daughter of Crisp Molineux, of Garboldisham, Esq.—30. At East-Knoyle, Wilts, James Cha. Hill, Esq. to Miss Charlotte Wake.—*July* 1. At Monmouth, the Rev. Richard Stubbs, D. D. to Miss Pleasant Bullock.—2. Thomas Eden, Esq. of Wimbledon, to Miss Jones of Reigate-Place in Surry.—5. At Bath, Josiah Lucas, Esq. to Mrs. Bennet, of the Crescent.—7. Colonel Watton of the Guards, to Miss Crewe of Lower Grosvenor-street.—9. At St. George's, Hanover-square, the Right Hon. the Earl of Chatham, to the Hon. Miss Townshend, daughter of Lord Sydney.—At Leatherfellers-hall, according to the Jewish rites and ceremonies, Mr.

Leyon Levy, to Miss Benjamin, of Falmouth; the young couples ages united amounted to 35—10. At Chingford, Mr. Jones of Hatton-street, to Miss Landon of Chingford-hall.—14. At St. Mary-la-Bonne, Lewis Majendie, Esq. captain in the King's regiment of Light Dragoons, to Miss Houghton, only daughter of Sir Henry Houghton, Bart.—17. The Rev. Dr. Gerard, rector of Monks Risborough, Bucks, to Miss Temple.—18. At Edinburgh, Captain John Brown, of the 48th regiment, to Miss Peggy Gardener.—21. At Witton, in Leicestershire, the Right Hon. the Earl of Denbigh, to Lady Halford, widow of the late Sir Charles Halford, Bart. of that place.—Lately in Scotland, Captain Patrick Tytler, of the 80th regiment, to Miss Isabella Erskine, youngest daughter of the Hon. James Erskine, of Alva, one of the senators of the College of Justice.

BIRTHS.

July **T**HE Lady of Lord Hinton of a son, at 5. Sir George Pocock's, in Charles-street, Berkeley-square.—12. At six in the morning, her Grace the Duchess of Devonshire of a daughter.

DEATHS.

June **A**T Bristol, Mrs. Holder, of the island 19. of Barbadoes.—22. At York, Henry Richards, quarter-master in the 15th regiment of Light Dragoons. He had served in the army from the age of 13, a period of 55 years.—23. Thomas Gataker, one of the curators of the High Court of Chancery.—24. Benjamin Adamson, Esq. of Oakly, Wilts.—At Wimbledon, Samuel Bush, Esq.—25. In Westmorland-street, Anthony Williams, Esq. aged 80.—At Ipswich, Lark Tarver, Esq. aged 80.—26. Henry Rosewarne, Esq. member for Truro, in Cornwall.—Mrs. Goddard, wife of Edward Goddard, Esq. and mother to the lady of Sir William James, Bart.—In Abingdon-street, Henry Pomeroy, Esq.—27. At Welford, in Northamptonshire, the lady of John Payne, Esq.—28. At Pepper Harrow, in Surrey, the Right Hon. Lady Viscountess Middleton, daughter of the Right Hon. Lord Pelham.—29. John Smith, Esq. formerly a Lisbon merchant, and many years one of the directors of the South Sea Company.—John Church, Esq. clerk of the Hanaper in the Court of Chancery.—*July* 2. In Arlington-street, Lady Viscountess Gage.—In Coventry-street, Philip Jefferson, Esq.—3. Robert Vernon Atherton Atherton, of Atherton-hall, Esq.—At Harleford, William Clayton, Esq. member for Marlow.—5. At Herring, in Sussex, Robert Randall, Esq.—6. At Penhow, in Monmouthshire, Mrs. Tamplin, who attained the great age of 111.—At Chilton, in the county of Durham, John Fenwick, Esq.—7. At Brightelmston, Lady Catharine Bouverie, daughter to the Earl of Dunmore.—Samuel Symonds, Esq. aged 84, many years a captain in the navy.—At Penden-nis Castle, Brigadier-General Goddard.—8. At Romford, in Essex, Joseph Letch, Esq.—12. At Halingbury, in Essex, John Haublon, Esq. captain in the Hertfordshire militia.—15. At Newington, Christopher Goldspring, Esq. formerly a dry-

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a drysalter in Thames-street.—16. Hugh Dalrymple, Esq. son of Lord Westhall.—17. At Twyford, Herts, aged 75, John Naper, Esq.—18. At Edinburgh, the Hon. Lieut. Col. Ramsay.—20. At Laytonstone, Francis Reed, Esq. late a captain in the East-India Company's service.—21. Suddenly, at Fulham Palace, Miss Lowth, eldest daughter of the Bishop of London.—23. Crossing over from Ostend, the Baroness of Rheinfelt, in her way to Bath, for the recovery of her health.—At Huy near Liege, General Boyd, a Welchman by birth, who with singular abilities, and a still more singular turn of mind, was deemed one of the greatest and oddest men of the present age.—George Fielding, Esq. aged 82, one of his Majesty's justices of the peace for the counties of York and Durham.—Mrs. Vaughan, relict of Col. Richard Vaughan.—A few days since, raving mad, Mr. Cattleton, brewer, in Tooley-street. He was bit about three years ago by a favourite spaniel, and went down immediately after the accident to the salt water, and never felt any ill effects till three weeks before his death.

BANKRUPTS.

WILLOUGHBY MARSDEN, of Cheap-side, London, hosiery.—Richard Wright, of East Farndon, in Northamptonshire, dealer.—Richard Parton, late of Knockin, in Salop, dealer in horses.—John Rowley and Jonas Rowley, now or late of Conditut, in Hertfordshire, millers and copartners.—James Skeet, late of Pimlico, in Middlesex, lime-merchant.—Thomas West, of Howland-street, St. Pancras, Middlesex, cheesemonger.—John Aspenlon, of Farthing-alley, in Barnaby-street, Surrey, victualler.—Edward Brent, late of Northfleet, in Kent, lime-merchant.—George Aldridge, now or late of Hadleigh, in Suffolk, inn-holder and maltster.—Thomas Grimmit, of Harbury, in Warwickshire, cordwainer and shopkeeper.—Benjamin Loscombe, late of Bristol, merchant and banker.—Samuel Rabone, late of Exeter, merchant (partner with William Rabone and Lewis Benjamin Crinsoz, late of Joiner's-hall-buildings, London, merchants).—George Broadhead and Willoughby Marsden, late of Cheap-side, London, hosiery and Copartners.—Cornelius Brown, of Fenchurch-street, London, cheesemonger.—Thomas Mitchelson, of Blenheim-street, Oxford-road, builder and surveyor.—Nathaniel Hayward, of the City Chambers, London, merchant.—William Meggitt, of King's-row, Black's-fields, Southwark, merchant.—Joseph Daniel, of Penzance, in Cornwall, linen-dealer.—Thomas Underhill, of Wolverhampton, in Staffordshire, mercer.—Aaron Moody, of Southampton, and Christopher Potter, late of Parliament-street, Westminster, merchants and partners.—Thomas Holbeche, of Coventry, butcher.—Daniel Walker, now or late of Newbold-lane, in the township of Castleton, in Rochdale, Lancashire, woollen manufacturer.—John Crow, of Cattlehoward, in Yorkshire, innholder.—Miles Edward Wilks, of Greenfield-street, Whitechapel, dealer in wines.—James Simpson, late of Vine-court, Spitalfields, dyer.—William Edwards, late of Prince's-street, St. Mary, Rother-

hithe, timber-merchant.—William Hitchcock, of Birchen-lane, London, printseller and book-seller.—Aaron Moody, of Southampton, in Hants, merchant.—Francis Lafnon, late of Great Pulteney-street, merchant.—John Wittich, of Harvey-buildings, in the Strand, tailor.—James Amice Lempriere, late of the island of Jersey, now of Broad-street buildings, London, and George Lempriere, of Broad-street buildings, merchant and copartners.—James Roberts, late of Liverpool, merchant.—Christiana Elston, now or late of Northampton, widow, ironmonger.—Martin Charlesworth, of Gomerfall, in Yorkshire, merchant.—William Ingram, late of Portsmouth, in Hants, linen-draper.—William Moody, of Copthall-buildings, London, merchant.—George Dawson the younger, of Sunderland, near the sea, in the county of Durham, merchant.—James Thompson, of Great Yarmouth, in Norfolk, sail-cloth-weaver.—Robert Webb Sutton, of New Sarum, in Wilts, innholder.—William Hardinge, late of the Adelphi wharf, coal-merchant.—James Chew, of Bristol, bookseller.—John Christie, of Northumberland-street, strand, carpenter.—William Hunt and Benjamin Slade, of Aldergate-street, London, distillers and copartners.—Valentine Owen late of Newtown, in Montgomeryshire, and now or late of Llangulan, in the said county, dealer.—John Proudfoot, late of Midhurst, in Sussex, linen-draper.

SCOTLAND.

THURSDAY, June 5.

AT Lindifferent, in the parish of Monyhead, in a most tremendous storm of thunder, the lightening entered the chimney head of a shepherd's house, by which both his son and daughter were both struck dead. The servant was knocked down, but soon recovered. A young dog lay apparently dead for a long time, but is since perfectly well. A gardener attempted to bleed the boy, but without effect; some time after the wound poured forth blood. Their whole bodies soon grew black.

IRELAND.

MONDAY, June 9.

AS Mr. Dominic Mahon and his servant were travelling to Dublin, with cash to the amount of 1000l. they were stopped, near Kinnegad, by six footpads, of whom they knocked down one, wounded another, killed a third, and obliged the rest to make off without their booty.

Three large ships with emigrants for America, mostly linen weavers, failed in one day from the port of Belfast.

AMERICA.

New-York, May 8.

CAPT. COOKE, of the 37th regiment, going to bathe in the North-river on Tuesday noon, was unfortunately carried away by the tide, and, no assistance being near, drowned.

New-York, May 20. Friday arrived a vessel from Hallifax, by which we learn, that the fleet, with about 6000 Refugees, which lately left this city, was safely landed at Port Rostway, after a six days passage.

PRICES of STOCKS, &c. in JULY, 1783.

Compiled by C. DOMVILLE, Stock-Broker, No. 95, Cornhill.

Day	Bank Stock	3 per C. reduced	3 per C. consols.	3 per C. Scrip.	4 per C. Scrip.	4 per C. consols.	Long An.	Short An.	India Stock	India Ann.	India Bonds. 16 Dif.	S. S. Stock Shut.	New Ann.	Navy Bills.	Omn. Tickets.	Lottery Tickets.	Wind Deal.	Weath. London
26	128 1/2	65 1/2	66 1/2	66 1/2	84 1/2	83 1/2	20 1/2			61	6		64 1/2	11 1/2	3 1/2	14 11	N E	Fair
27	127 1/2	65 1/2	66 1/2	66 1/2	84 1/2	83 1/2	20 1/2				4			11 1/2	2 1/2	14 12	N E	Fair
28			66 1/2	66 1/2	84 1/2	83 1/2					4			10 1/2	3	14 12	S E	Rain
29	Sunday																	Fair
30	126 1/2	65 1/2	66 1/2	66 1/2	84 1/2	83 1/2			138 1/2	61	4		64 1/2	10 1/2	2	14 12	N E	Rain
1		65 1/2	66 1/2	66 1/2	84 1/2	83 1/2			138 1/2		4			11 1/2	2	14 10	N E	Fair
2		64 1/2	65 1/2	65 1/2	83 1/2	82 1/2	19 1/2		138 1/2	60 1/2	2		63 1/2	11 1/2	1	14 9	N E	
3	125 1/2	64 1/2	65 1/2	65 1/2	83 1/2	82 1/2	19 1/2		138 1/2		2			11 1/2	1	14 7	S W	
4	125 1/2	64 1/2	65 1/2	65 1/2	82 1/2	82 1/2	19 1/2		138 1/2		2		63 1/2	11 1/2	1	14 9	S E	
5		64 1/2	65 1/2	65 1/2	82 1/2	82 1/2	19 1/2		138 1/2		2			11 1/2	1	14 9	S W	
6	Sunday																	
7	125 1/2	64 1/2	65 1/2	65 1/2	82 1/2	82 1/2			138 1/2					12 1/2	1	14 8	S	
8	124 1/2	63 1/2	64 1/2	64 1/2	81 1/2	81 1/2	19 1/2		137 1/2	56	2		62 1/2	13	0	14 7	E	
9	125 1/2	63 1/2	64 1/2	64 1/2	81 1/2	82 1/2	19 1/2		133 1/2		3			12 1/2	1	14 7	N E	
10	125 1/2	64 1/2	64 1/2	65 1/2	83 1/2	82 1/2	20		132 1/2		5		62 1/2	12 1/2	1	14 8	N E	
11	127 1/2	65 1/2	65 1/2	66 1/2	83 1/2	83 1/2			132 1/2		20			12 1/2	1	14 8	E	
12		65 1/2	65 1/2	66 1/2	83 1/2	83 1/2					25			12 1/2	1	14 10	N E	
13	Sunday																	
14	128 1/2	65 1/2	65 1/2	65 1/2	83 1/2	83 1/2	20			59 1/2	18		63 1/2	12	1	14 10	N E	
15	127 1/2	65 1/2	65 1/2	65 1/2	83 1/2	83 1/2			134		17		62 1/2	12	1	14 9	N E	
16		64 1/2	64 1/2	65 1/2	82 1/2	82 1/2	20 1/2				16		62 1/2	12	1	14 9	N E	
17	125 1/2	63 1/2	64 1/2	64 1/2	81 1/2	81 1/2					14			12	1	14 8	S W	
18	124 1/2	63 1/2	64 1/2	64 1/2	81 1/2	81 1/2				58 1/2	14		61 1/2	12 1/2	Par.	14 7	S	
19	123 1/2	63 1/2	64 1/2	64 1/2	80 1/2	80 1/2	19 1/2				15			12 1/2	2 Dis.	14 8	S W	
20	Sunday																	
21		62 1/2	63 1/2	63 1/2	81 1/2	80 1/2				57 1/2	20		60 1/2	12 1/2	1	14 8	S W	Th. Li.
22	126 1/2	64 1/2	64 1/2	64 1/2	82 1/2	82 1/2			133						1	14 10	S W	Fair
23		64 1/2	64 1/2	65 1/2	82 1/2	83 1/2				58 1/2				12 1/2	1	14 11	N W	Rain
24		63 1/2	64 1/2	64 1/2	82 1/2	82 1/2					25			12 1/2	1	14 10	S W	Fair
25		63 1/2	64 1/2	64 1/2	82 1/2	82 1/2	19 1/2							12 1/2	1	14 9	S W	
26	126 1/2	63 1/2	64 1/2	64 1/2	82 1/2	82 1/2	19 1/2				25			12 1/2	Par.	14 8	S W	

N. B. In the 3 per Cent. consols. the highest and lowest Price of each Day is given; in the other Stocks the highest Price only.

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